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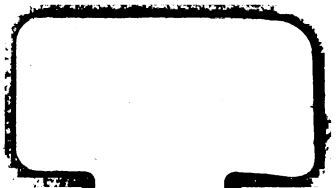

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ARCHÆOLOGICAL AND ETHNOLOGICAL PAPERS

OF THE

PEABODY MUSEUM.

— Harvard University —

Vol. I. No. 2.

THE KARANKAWA INDIANS,

THE COAST PEOPLE OF TEXAS.

BY

ALBERT S. GATSCHET,

United States Bureau of Ethnology.

WITH NOTES BY CHARLES A. HAMMOND AND ALICE W. OLIVER AND A VOCABULARY OBTAINED FROM ALICE W. OLIVER.

CAMBRIDGE, MASS.

PEABODY MUSEUM OF AMERICAN ARCHÆOLOGY AND ETHNOLOGY.

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F. W. Blake, Oct. 6/7.

PREFATORY NOTICE.

In November, 1888, it fell to my good fortune to make the acquaintance of Mr. Charles A. Hammond, the Superintendent of the Boston, Revere Beach and Lynn Railroad, whose workmen had discovered a burial place of the Massachusetts Indians at Winthrop. With a consideration for scientific research worthy of his education and attainments, he notified me of the discovery and held the place intact until I could carry on a systematic exploration. During this work I daily met Mr. Hammond and in the course of conversation he told me of Mrs. Oliver and of her having known the Karankawa Indians whose language she had learned, and of the vocabulary he had gathered from her. We both realized the importance of this vocabulary as the remnant of a language now extinct, and I urged its publication with such an account of the tribe as Mrs. Oliver could furnish. The manuscript was soon given to me.

Knowing of the researches of Mr. A. S. Gatschet and that he was particularly interested in the languages of the southern tribes, I sent the manuscript to him with the request that he would edit it for publication by the Peabody Museum. Mr. Gatschet, while in Texas in 1884 and 1886, had searched in vain for trustworthy information on this language, and his surprise at receiving the vocabulary and learning that there was a lady in Massachusetts who understood the language can be imagined. He soon obtained leave from the Director of the U. S. Bureau of Ethnology to visit Mrs. Oliver, and his visit resulted in securing from her considerable additional information, drawn forth by critical and systematic questions which would occur only to one who had made Indian languages his life-long study.

The several papers resulting from the fortunate series of incidents to which I have referred, are here published as the second number of the Special Papers of the Museum.

Greatly regretted by all who knew her, the gifted and intelligent

lady who had once knovn a now extinct tribe, and who was the only person from whom a vocabulary could be obtained, died within three months after she had done what she could to put on record a language which she had learned and spoken in her youth.

This incident is certainly a most conclusive argument for the necessity of *immediate* work among all the Indian tribes; that their language and their myths, their legends and their customs, may be investigated and recorded. In another year it will be too late to obtain many facts which can be secured during the present. The Indian is now fast merging into our civilization. His life is changing and his language and customs are rapidly disappearing. Let us, while we may, strive to atone for the unjust treatment he has received, since the first white men landed on the shore of America, by collecting and recording such facts relating to his past history as are yet attainable—facts so essential in a study of the phases of life through which all races are passing, or have passed, in the development of culture.

F. W. PUTNAM,

Curator of the Museum.

Cambridge, Mass., April, 1890.

NOTE.—The paging of the volume, of which this is the second paper, is given at the foot of the pages.

BIOGRAPHICAL NOTICE OF MRS. OLIVER.

BY CHARLES A. HAMMOND.

ALICE WILLIAMS OLIVER was born in Beverly, Nov. 27, 1828. She was the only daughter of Capt. Thomas Bridges[1] of Beverly who was a successful shipmaster. After a number of fortunate voyages to different parts of the world he found himself in New Orleans at the time of the Texan "War of Independence" with Mexico (1836), and being of an adventurous spirit he engaged in transporting munitions of war and other supplies from New Orleans to Matagorda, Texas. Afterward learning of the offer by the State of Texas of a township to any one who would bring his family there and reside on it, he with his brother William (who was the mate of a ship) went out and located his land on the shores of Matagorda bay, taking his family there in the year 1838.

The writer first became acquainted with Mrs. Alice W. Oliver in the year 1869, and was much interested in the narration of her experiences of Texan life. Her mother, a finely-educated woman, took great care to bring up her daughter so that she should not lose any accomplishment through separation from the educational advantages she had herself enjoyed, and regular lessons were learned daily. Their house in Texas, not far from the city of Matagorda, was ever open for the entertainment of guests for as long as they chose to stay, and many persons of mark who were attracted by the inducements offered by the new republic stopped there *en route*. A

[1]Capt. Thomas Bridges(born in Beverly, Sept. 21, 1795; died in Texas 1848) was the oldest of the four children of Benjamin Girdler Bridges (born Sept. 8, 1771; died Apr. 18, 1816) and Abigail Mercy Blyth (born Aug. 26, 1772; died Aug. 15, 1830), who were married Jan. 1, 1795.

Capt. Bridges married (Aug. 10, 1825) Hannah Helliger Horton (born in Marblehead March 28, 1798; died Aug. 9, 1853) who was the daughter of Capt. Samuel Horton by his second wife, Mrs. Eleanor Williams (née Broughton). Two children were born to Capt. Bridges; Thomas, who died in infancy, and Alice Williams who married William F. Oliver (born in Lynn 1810; died in Lynn, Feb. 7, 1877), their children being Alice Cora (wife of Charles A. Hammond) and Sarah Jane (wife of Charles E. Lovejoy).

number of foreign gentlemen at different times thus shared the hospitalities of Capt. Bridges, among others Prince Salm-Salm and suite, in connection with a German colonization scheme. From another guest, a French gentleman of high attainments, Mrs. Oliver received instruction in the French language, the knowledge of which remained with her through life. But her indoor pursuits were also mingled with abundant opportunities for outdoor exercise and she became an expert horsewoman, often taking long rides over the prairie and along the shores of the beautiful bay.

Mrs. Oliver often referred with great interest and enthusiasm to her delightful life in Texas, and among other things spoke particularly of the Indian tribe of Karankawas (also written Carancahuas) in whom she came to take a great interest and whose language she succeeded by persistent effort in acquiring, sufficiently, at least, for all ordinary conversation, writing down such new words as she learned, and subsequently verifying them as parties of Indians encamped each summer near her dwelling, with whom she soon became a great favorite.

It was the writer's sincere lament of the fact that the record which Mrs. Oliver had made and preserved for a number of years had been lost, that led her to reproduce from her memory as many of the Indian words as possible; and in this, though the attempts were at intervals during several years, she succeeded most remarkably, so that it was the writer's privilege thus to record over a hundred words of this now extinct and unwritten language. It was upon making the acquaintance of Prof. F. W. Putnam, of Cambridge, Mass., in connection with certain discoveries of Indian remains, made while building a railroad in the town of Winthrop, Mass., that this list of words was brought to his attention; and this resulted in the visit to Mrs. Oliver by Mr. A. S. Gatschet of Washington, in November, 1888, at which time he carefully went over the entire list with her and succeeded in obtaining a number of additional words as well as further information concerning the manners and customs of this interesting tribe, once very powerful and greatly feared, but of whom it is believed that not a single descendant is now living.

Further investigations with some comparison of words of neighboring tribes were about to be undertaken when interrupted by the death (after a brief sickness) of Mrs. Oliver, Feb. 8, 1889.

Lynn, Mass., March, 1890.

THE CARANCAHUA TRIBE OF INDIANS.

By CHARLES A. HAMMOND.

During the revolt of Texas against Mexico, known to all Texans as the "war of independence," Capt. Thomas Bridges, of Beverly, Mass., being in New Orleans with his vessel, was engaged to carry arms and supplies from New Orleans to Texas ports, running the Mexican "blockade." At the close of the war he settled on a tract of land, or "head-right," situated upon the northerly shores of Matagorda bay, and soon after, in January, 1838, brought his family to reside there. During the succeeding ten years his daughter, an only child, became much interested in a wandering tribe of Indians, the once numerous Carancahuas, and succeeded in acquiring many of their words, so that she was able to converse with them in their own language. As fast as learned she wrote the words down to the number of five or six hundred. This record, unfortunately, is lost, but its compiler in after years (1871) drew from her memory and repeated to the writer a list of one hundred and thirty-four Carancahua words, including the ten numerals, and these are embodied in the following vocabulary.

Mrs. Oliver stated that when the Indians conversed they carefully husbanded or somewhat repressed their breath, and, at the end of a sentence or isolated word, it escaped in a gentle sigh or "breathing,"—giving the speakers an air of ennui; this was heightened by their "conversational" expression, which was stolid and slightly contemptuous, and by their custom of never looking at the person to whom they were talking, as if their speech was an act of utter condescension.

Many different parties of Indians encamped near the residence of Captain Bridges during successive seasons, and were often surprised at being accosted by a young white girl in their own language. The words obtained by her were thus verified as to their signification, and one or two instances of deception exposed. The innocent

use of a false word, such as tesnakwák'n for tesnakwáya (milk), caused the Indians much amusement, and they kept repeating the false word softly to themselves with a sort of quiet laughter. They were very exact in their pronunciation and ridiculed poor elocution, such as the hasty utterance of the Italian word *madonna* to represent their word madónă (pig).

Their parties usually voyaged from place to place along the coast in their *canoes*, or "dug-outs," which were made from large trees, the bark left on. One side of the log was hewed flat and the log was then dug out, the ends bluntly pointed, leaving a triangular place or deck at each end. The women and children and household goods occupied the "hold," while the father of the family stood on the stern and poled the boat along, keeping not far away from the shore. On arriving at a landing place, the men hauled the canoe up on the beach and then left the women to set up the wigwams.

The site of their *camp* was always close to the beach or bluff, and the squaws carried the tent poles, bundles of skins and such simple utensils as they possessed to the site selected and proceeded to build. A dozen slender willow poles about one and one-half inches in diameter and fifteen to eighteen feet long, sharpened to a point for boring into the soil, were set in a circle ordinarily of about ten or twelve feet in diameter, but varying with the size of the family or families — for two often occupied the same hut. The poles were about a yard apart and admitted of entrance between any two. The tops of the poles were then bent over toward the centre and interlaced in a rude sort of wickerwork aided by an occasional thong of deer skin. Upon this light framework they usually spread deer skins, adding sometimes the skin of a bear, a wild-cat or a panther carelessly fastened to the poles with deer thongs. They never thus covered more than one-half of the wigwam, or bá-ak, and always selected the windward side for this protection; should the wind change decidedly, or should the sun beat down too fiercely, they changed the position of the skins for shelter or shade.

After the hut was built, a fire was made. The squaws usually begged *fire* or matches from the settlers, but in case they had no other means of kindling it, they resorted to the primitive method of producing it by friction of wood. Their *fire-sticks* they always carried with them and kept them carefully wrapped in several layers of skins tied up with thongs and made into a neat package;

they were thus kept very dry and as soon as the occasion for their use was over, they were immediately wrapped up again and laid away. These sticks were two in number. One of them was held across the knees, as the Indian squatted on the ground, and was about two feet long, made of a close-grained, brownish-yellow wood (perhaps pecan), half-round in section, the flat face (held upward) about an inch across in which were three holes about half an inch in diameter and of equal depth, the bottoms slightly concave. The three holes were equally distant apart, about two inches, and the first one was the same distance from the end of the stick which rested upon the right knee. In one of the holes was inserted the slightly rounded end of a twirling stick about eighteen inches long, made of a white, soft wood, somewhat less than the diameter of the hole, so as to turn easily. Holding the twirler (which was perfectly cylindrical) vertically between the palms of the hands, a gentle but rapid alternating rotary motion was imparted. After continuing this for about five minutes, the abrasion of the softer wood caused a fine impalpable dust to collect in the hole from which soon issued a thin blue line of smoke; as soon as the Indian saw this he quickly withdrew his twirler with one hand, while with the other he caught up and crushed a few very dry leaves, previously placed on a dry cloth close by (having been produced from their wrappings in which they had been carefully preserved for this very purpose, to serve as tinder), and very quickly but lightly sprinkled them in and around the hole, over which both hands were then held protectingly, the head bent down and the incipient fire fanned to a blaze with the breath. As soon as the blaze had fairly caught, the stick and tinder were deftly turned over upon a little pile of dry twigs and leaves, made ready beforehand, and the fire was started. This operation of producing fire was always performed by the men. The fire was invariably built in the centre of the hut upon the ground, and was usually kept burning, — for the Indians never slept regularly but whenever they pleased, being often asleep in the daytime and awake nights or *vice versa*, as they felt inclined.

The Indians' *lodge-furniture* consisted of skins,—single skins to sit upon and a small pile of skins for a bed. Their *food*, — venison, fish, oysters, turtles, etc.,— was always either boiled in rude earthen pots or roasted in the ashes of their fire. They also baked in the ashes cakes of flour or meal obtained from the white people, and in their season they gathered berries, nuts, persimmons, wild

grapes, etc., and at certain times in the year obtained quantities of sea-birds' eggs of many different kinds of which they were very fond. *Fish* were abundant, — red-fish, sea-trout, flounders, sheep's-head, Spanish mackerel and Jew fish. The Indians took their fish by the same weapons with which they hunted their game, viz.: the bow and arrow, and they were remarkably expert in this way of fishing. Whether in their canoes, or while standing in the water after wading out hip-deep, no matter how turbid or rough the water might be, their aim was unerring; holding their arrow in place with drawn bow and watching intently, suddenly "the arrow flies and the fish dies," and then as it rises to the surface it is easily secured. Often when the white people had tried in vain with their hook and line, the Indians with their trusty bow never failed to capture a fish. It seems that they could feel the approach of a fish in roiled water by the motion or undulation of the water below the surface.

The *weapons* of these Indians consisted of bows and arrows of their own manufacture, clubs and tomahawks, and long, double-edged knives procured from the whites. These knives were carried in sheaths attached to belts of deer-hide. They had also hatchets and axes, of the ordinary patterns, for domestic use.

Their *utensils* were few and simple,— rude wooden spoons, and a few clay vessels of different sizes with bottoms rounded — never flat. The women had needles made of fish-bones with smooth nicely-made eyes which carried threads of fine deer sinew manufactured with great care and patience, and with these they made their skirts of dressed deer skin. They had no covering of any kind for the feet or for the head.

Their *bows* of red cedar conformed to a certain rule of length, according to stature, reaching from the foot to the chin or eye. They were beautifully made and kept well oiled and polished. At the middle, the bow was about two inches wide, and one and a half inches, or so, thick. The bow-string was formed of twisted deer sinew of many fine strands aggregating one-fourth of an inch in diameter, making a very strong line perfectly smooth and hard. Great pains were taken to keep the line smooth and in perfect repair, any slight tendency toward fraying being at once remedied.

The *arrows* were about a yard long, the shaft something over half an inch in diameter with a sharp thin steel head about three inches long, the shank of which was set in a cleft of the shaft which

was wound with sinew. The arrows were feathered with wild geese wing-feathers, three being set equidistant around the shaft, in slots or clefts and then wound. The feathers were about six inches long and showed about one-half inch from shaft. In shooting, the arrow was held with one feather on top, vertical, and the other two radiating downward and outward. The bow was held with the left hand in the firm grasp of the palm and fingers, so that the thumb was free to move; the shaft of the arrow thus rested on the first thumb joint, so allowing one of the two lower feathers to pass on each side of the thumb and also clear of the bow, and permitting accurate aim. The bow-string was drawn to the *left* cheek by the first two fingers of the right hand hooked over the string, one above and the other below the arrow-shaft.

The foregoing information was obtained from Mrs. Alice W. Oliver, who at the request of the writer also composed the following "Notes" on the history and customs of these Indians.

Lynn, Mass., Nov. 5, 1888.

NOTES ON THE CARANCAHUA INDIANS.

By ALICE W. OLIVER.

Before the commencement of the war with Mexico, which secured to Texas her independence, there seems to be no record of the Carancahua tribe of Indians, though they had probably long been inhabitants of the country. At that time they were a very powerful and warlike nation, exceedingly dreaded by the Mexicans and by other tribes of Indians for their unparalleled ferocity and cruelty. They were cannibals, and horrible stories are still told of atrocities perpetrated upon certain isolated families, who were among the pioneers upon the coast of Texas. Continual tribal wars, in which the Carancahuas appear to have suffered disastrous defeat, about this time reduced their numbers considerably, so that when, at the beginning of the war, their services were offered to the Mexicans, 3000 warriors were supposed to represent the strength of the tribe.[1] They rendered very efficient service to the Mexicans by harassing the few scattered families along the coast where soldiers could not have found their way, and passing like birds of prey silently and swiftly in their canoes along the shore, from Copano along the Trespalacios and Matagorda bays, always managed to elude pursuit. Swooping suddenly down upon the defenceless inhabitants, they spared neither age nor sex, involving every living being in one general massacre. They disappeared as silently as they came, leaving only a few ruins to tell the story.

Subsequently, owing it is supposed partly to the effect of certain treacherous conduct toward them on the part of the Mexicans, and partly to the fact that the Indians probably began to foresee the final result of the war and the importance of gaining the protection of the Americans when their sway should become established in Texas, these Indians, with other tribes, about the time of the

[1] From two hundred to two hundred and fifty warriors is all we can assume for that period.—A. S. G.

memorable battle of the Alamo, or immediately after, left the Mexican army and became nominally the allies of the Americans who were then steadily gaining strength and power. In the battle of the Alamo these Indians suffered greatly and many of their warriors — the flower of the tribe indeed — were either killed or captured. They were, from that time, under the protection of the American flag, and the settlers were thus secure from their further depredations; for the Indians perfectly comprehended that their existence as a tribe depended thereafter entirely upon their implicit obedience, at least so far as outward acts were concerned, to certain conditions which were imposed as the price of their protection; any deviation would mean utter extermination. Probably their tendencies were always unchanged, and their sympathies were toward the Mexicans notwithstanding, and their hatred of the Americans was longing for some safe opportunity to betray itself. One such instance is recorded, where detection seemed impossible (to them), but it was discovered and followed by a retributive action on the part of the Americans which virtually destroyed the tribe and reduced the remnant to utter and abject submission.

After the close of the war and the establishment of American rule, these Indians continued the same wandering ways regarding their domestic life, as they had always observed. They had never any settled abiding place, but wandered from point to point, all along the coast; now, no longer free to come and go, or linger at their pleasure, but living their lives under protest as it were and only on sufferance. As their tribal strength declined, and they realized that their traditions were the only inheritance of their children and that the deeds of their generation could never add any lustre to the record, that in a few years they would be utterly extinguished as a nation, the spirit seemed to die within them and their degradation was complete. Their life remained unchanged in its general features. The chase and fishing had always been their chief dependence and so it continued to a great extent; their habits were primitive in the extreme, but here, as always, the blighting touch of civilization left its baneful trace and hastened the doom of the fast diminishing tribe. They had always lived an itinerant life, passing in their "dug-outs," which were long and very narrow, yet capacious, from spot to spot, stopping generally where some settler had made his home, always where fresh water and brushwood for their fire were easily attainable. The long, slender poles

for their rude tents, or wigwams, were very carefully and skilfully twisted together and bestowed in their canoes. Besides a few cooking utensils, skins for their beds, and their bows and arrows they had literally no possessions. The task of erecting the tents by laboriously boring the willow poles into the earth at either end, carefully pointed, crossing at the top, and covering the windward side with undressed skins, the bringing of water and wood and other menial tasks, were always performed by the women. The fire was in the middle of the tent, upon a few stones, and the fish or venison was cooked and eaten, not with salt but with chile, fingers taking the place of forks. The men were very tall, magnificently formed, with very slender hands and feet. They were not very dark, and many of them had very delicate features and, without exception, splendid teeth. Their long, black hair was rarely combed but frequently braided and adorned with bits of colored flannel, sometimes terminating in the rattle of the rattlesnake, which, dry and shining, made a faint ringing sound as the wearer moved. Around the left wrist was a small strip or bracelet of undressed deer skin, worn by women as well as by men. The women were rarely ornamented in any way, were generally plain, short of stature, stout and usually disagreeable looking and exceedingly dirty, as were also the men.

There seemed to be almost no young girls among them and very few children or infants; caresses or fond expressions were almost never used, yet there was evidently an affectionate recognition of the parental tie, on the part of the mother at least; but never was any responsive tenderness observed in a child. The dress was simply a waist cloth worn by the men, with a skirt of deer skin of exquisite softness for the women. The addition of a blanket, thrown over the shoulders, was the only other article of clothing. The children, till about ten years of age, were unclothed.

They were surly in their general aspect, averse to conversation, and the deep guttural of their language, as they occasionally talked with each other, always with averted faces, left the impression of extreme fatigue. They were exceedingly dirty in all their habits and had probably never known the voluntary application of water; their continual wading in the salt water, however, kept them cleaner than might be supposed, but the odor of the shark's oil with which they habitually anointed their entire bodies as protection against mosquitoes, rendered them very offensive.

Once in a while they held a sort of solemn *festival*, or religious ceremonial, of what particular significance could not be exactly discovered. It was always celebrated at the full moon and after a very successful hunt or fishing expedition. A number of Indians, who all happened to be together at the time, assembled in a tent which had been enlarged for the purpose, in the middle of which was a small fire, upon which boiled a very strong and black decoction made from the leaves of the youpon trèe. From time to time, this was stirred with a sort of whisk, till the top was covered thickly with a yellowish froth. This "tea," contained in a vessel of clay of their own manufacture, was handed round occasionally and all the Indians drank freely. It was very bitter and said to be intoxicating, but if so it could only have been when drunk to great excess as it never seemed to produce any visible effect upon the Indians. These, seated in a row round the inside of the tent, looked very grave and almost solemn.

One tall Indian, probably a chief, stood within the circle and passed round and round the fire, chanting in a monotonous tone. He was a grotesque figure, being wrapped up to his head in skins, and his face concealed; his long, black hair streamed over his back, and he bent nearly double as he moved about, seldom raising himself to an erect posture. The chant rose and fell in a melancholy sort of cadence, and occasionally all the Indians joined in the chorus which was Ha'-i-yah, Ha'-i-yah; hai', hai'yah, hai'yah, hai'-yah. The first two words were shouted slowly, then a loud hai', then a succession of hai'-yahs very rapidly uttered in chromatic ascending and descending tones, ending in an abrupt hai!! very loud and far reaching. There were three instruments of music, upon which the Indians accompanied the chant. One, a large gourd filled with small stones, or shot, was frequently shaken; another was a fluted piece of wood, which was held upon the knees of the player and over which a stick was quickly drawn producing a droning noise; the third was a kind of rude flute, upon which no air was played, but which was softly blown in time to the chant.

This "fandango" was always kept up all night, and as the hours went on the chanting became louder and more weird, and the fire, allowed to burn up furiously, illuminated the earth and sky, producing, altogether, a frightful effect.

The day following was always a quiet one and the Indians slept or moved languidly about. If, as sometimes happened, they had

obtained some whiskey, it was used instead of the youpon tea, and then the Indians became intoxicated, very quarrelsome and often really dangerous, fighting among themselves and lurking about the dwellings of the settlers, stealing from them articles of food or household utensils, and begging continually— rarely willing to perform the slightest task whatever the offered reward.

In regard to any sacredness of feeling, or particular rites in reference to the burial of their dead, they seemed entirely indifferent. No place of sepulture belonging to them ever was alluded to by them, or ever discovered, and wherever one of the tribe died there he was also interred.

The peculiar distinctive marks of the tribe were: a small circle of blue tattooed over either cheek-bone, one horizontal line extending from the outer angle of the eye toward the ear and three perpendicular parallel lines, about one-fourth of an inch apart, on the chin from the middle of the lower lip downward, and two others under each corner of the mouth.

Their method of communicating with each other, when parties were at a distance, was by smoke. By some means known only to themselves and carefully kept secret, the smoke of a small fire could be made to ascend in many different ways, as intelligible as spoken language to them. At night the horizon was often dotted in various directions with these little fires, and the messages thus conveyed seemed to determine the movements of the Indians.

They were strictly silent upon the subject of their marriage ceremonies, though they certainly did not practise polygamy, but between husband and wife there was always a perfect indifference in manner.

It is believed that at the present time not one of this tribe of Indians is in existence and these few lines are their only memorial.

AN ANECDOTE.

The Indian of song and story, the Indian immortalized by Cooper was certainly a very different being in his noble, generous impulses and his glorious, self-sacrificing life, from the type represented by the Carancahuas, whose character seemed entirely destitute of heroic traits. Recollection furnishes only one instance, in an experience of years, of generous kindness.

A young daughter of a settler on Matagorda bay had been in the habit of interchanging kindly courtesies with the wife of one of the chiefs, who manifested some attachment to her.

This young girl was exceedingly sick during several weeks of a particularly hot summer, when a fearful drought prevailed and water was very scarce and brackish. A newly finished and very capacious rain-water cistern had long awaited the anticipated rain, which was withheld till all animal and vegetable life seemed perishing. A party of Indians, among which were the chief and his wife, of whom mention has been made, had been encamping near the home of the young girl and of course knew of her sickness. They had left for the home of another settler, about three miles distant across the bay, where there was a cistern, filled by the last rain, with pure, fresh water.

The night after their departure, the family of the first settler were aroused about midnight by a fearful noise and tumult, and on seeing in the moonlight the forms of several Indians, were extremely alarmed and excited. The settler, a man of remarkable courage and always hitherto upon friendly terms with the Indians, rushed down stairs, rifle in hand and found three or four of his hired men, who had been sleeping upon the piazza, also with their guns, prepared to defend themselves against a supposed treacherous attack of the Indians. As soon as the master of the house appeared, the Indians, who had been apparently trying to explain the cause of their appearance, came toward him with outstretched hands, and the chief, presenting a large jug, which had been concealed by his blanket, said in his few words of English: "You water no good — you Alice sick—here, water good—Alice drink." The gratitude and delight of the father cannot be expressed, and the Indians returned to their tents loaded with gifts.

Lynn, Mass., Oct. 30, 1888.

THE KARANKAWA INDIANS.

BY ALBERT S. GATSCHET,
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Omnes illacrimabiles
urguentur ignotique longa
nocte; carent quia vate sacro.

OUR historic information concerning the once populous Texan nation of the Karankawa is an average specimen of the fragmentary manner in which Indian history and the general history of mankind as well is transmitted to our knowledge. Chance and fate, powers uncontrollable by the human species, decide whether we are to have any knowledge or not of an important people or of its noteworthy rulers or public characters; fires, floods, tornadoes, wars and the ravages of time have often destroyed the only documents left of the literature of a people, or of its style of architecture and art; or when something has come down to our times, which testifies to their existence, we often have to scrape together our information from the most insignificant and minute sources, frequently distorted by unsafe, traditional reports.

To render our knowledge of the past still more checkered and unequal, insignificant towns and tribes are often described at length and the deeds of their *petits grands hommes* extolled beyond measure. Why? Only because they happened to exist in the vicinity of literary centres, or of men of culture who filled their leisure hours in writing their biographies or chronicles. At other times events of little importance are magnified into deeds of consequence, while men of heroic mind or eminent capacities are misrepresented as being mere common-place individuals.

With our knowledge of the Karankawa Indians chance has played a capricious game as well as with that of many other tribes. Although their tribe figures as a people of consequence in Texan colonial history, the information left us by the chroniclers of the times does not give the necessary points enabling us to classify

them according to race and language. Their records report that cruelties were inflicted by them upon harmless settlers; they discuss their bodily appearance, their weapons, implements and canoes, with some of their customs, but they are silent concerning their religious ideas, their migrations, their tribal government, and especially their language, which is the most important characteristic of each tribe, and we have to deplore that even in *our scientific age* so little attention is paid to the tongues of primitive nations.

What our predecessors in Texan ethnography have failed to transmit to us, we can in a small degree supply now, by drawing our conclusions from all the *disjecta membra* of Karankawa history and tradition. There is a considerable number of these disconnected notices to be found, more than of many other western or southwestern tribes, but as to their language, probably no living individual can inform us now about its strange accents and primitive vocabulary beyond what we here present.

For convenience I have subdivided the *historical* facts concerning this people into four sections:

I. The Karankawa people from the earliest historic times down to 1835, the beginning of Texan independence.
II. Other Indian tribes of the Texan littoral.
III. Tribal synonymy of the Karankawas.
IV. The Karankawa tribe after 1835; its decline and extinction.

Then follow:

V. Ethnographic sketch of the Karankawa Indians.
VI. Treatise upon the Karankawa language.

Washington, D. C., *January*, 1890.

NOTES ON KARANKAWA HISTORY.

I. THE KARANKAWA PEOPLE FROM THE DISCOVERY DOWN TO THE YEAR 1835.

Primosque et extremos metendo
stravit humum sine (clade) victor.

THE earliest report we possess on the coast tribes among which the Karankawas have dwelt during the historic period, is contained in the twenty-sixth chapter of the "Naufragios" composed by *Alvar Nuñez Cabeça de Vaca*, one of the four men who were saved from the unfortunate expedition of Pamfilo de Narvaez. From 1527 he subsisted for seven years among the coast tribes, destitute of every thing, even of garments, but as a trader and medical practitioner he managed to earn a scanty living. He thus became acquainted with many tribes, even of the interior tracts, and gives descriptions of them in his above-mentioned record. Among the coast tribes he mentions the Caoques, Han, Chorruco, Doguenes, Mendica, Quevenes, Mariames, Guaycones, Quitoles, Camoles, los de los Higos.[1] None of these can be identified with the tribes known in later times as the Karankawas or the Ebahamos (to be described below), though some of them must have lived in the same districts.

Joutel, the companion of Robert Cavelier de la Salle on his last and unfortunate expedition, has left a journal of his travels, in which he mentions the Koïenkahe among the tribes living north of the Maligne river, and also the Kouyam and the Quouan in the same tracts (Margry, Découvertes III, 288; date: February, 1687). In another edition of this journal, the Koïenkahe are called Korenkake,[2] and placed between St. Louis bay and the Maligne river. In the Korenkake and the misspelt Koïenkahe we easily recognize

[1] Barcia, Historiadores Primitivos de las Indias occidentales, etc., Madrid, 1749. Vol. I, No. 6. The customs are described in chapter 25; (ch. 25 como los Indios son prestos à un arma); ch. 26: De las naciones i lenguas; here he says: "En la isla de Malhado (where he landed) ai dos lenguas: à los unos llaman de Caoques, i à los otros llaman de Han. Adelante, en la costa del mar habitan los Doguenes, i enfrente de ellos los de Mendica," etc. If any of the locations described by him were held by Karankawas, they were probably those of the Caoques and the Han, who both lived on a sandbar. H. H. Bancroft, Works, XV, p. 64, believes that the Isla del Malhado was in San Antonio Bay.

[2] B. F. French, Histor. Collections of La., I, 134 sqq.

the Karankawa Indians, while the Quouan, in French spelling, appear to be the Cujanos.

Long lists of other Indian tribes are added to these passages, subdivided into tribes living north and in others living west and northwest of the Maligne river. Where the exploring party crossed this river, it was as wide as the Seine at Rouen and probably it was the Colorado river of the present day. Some of these tribal names have the ring of Karankawa words, but since many are written differently in the two lists,[1] we cannot attempt to analyze any of them here. The tribes permanently hostile to the people among whom the expedition was then staying, lived to the southwest, toward the Rio Grande.

Joutel then adds a short ethnographic notice upon the habits and customs of these coast people (Margry, Déc. III, 286–292), whom he had leisure enough to study before the expedition started on its way northeast. They seemed to be peaceable and rather timid than obtrusive; except during the heavy "northers" the male sex went about in a perfectly nude state, while the females wore skins reaching from the belt to the knees. They had baskets and made some pottery for cooking their victuals; they possessed horses, which they could have obtained only from the Spaniards; the dogs seen among them were *voiceless*, their ears were straight and their snouts were like those of foxes. When upon the Maligne river, the horses were always seen fleeing whenever Indians were approaching, or bathing in the current of the river (p. 286). Whether these Indians had any idea of religion, Joutel was unable to ascertain; when questioned they pointed to the sky, and the Frenchmen were regarded by them "almost as spirits" (p. 292).

This author also relates that R. C. de la Salle enjoined his men to treat these Indians with care and propriety and made small presents to them to keep them in good humor; for, said he, if a conflict should occur between us and these savages, we would be too small in numbers to resist them successfully.

Among the tribes mentioned in that vicinity is that of the *Ebahamo*, Hebohamos, Bahamos or Bracamos. Joutel states in his narrative (French, Hist. Coll. La., I, 134) that de la Salle took a vocabulary of their language, which is very different from that of the Cenis and more difficult; that they were neighbors and allies of the Cenis and understood part of their language. Cavelier (in

[1] One list in Margry, Déc., and the other in B. F. French.

Shea, Early Voyages, p. 22) states that the "Bracamos" dwelt near the fort and that the French tried to cultivate their friendship (March, 1685). Delisle's map (about 1707?) places them west of a river emptying into the St. Louis (or St. Bernard) bay, Fort Louis being on the mouth of said river, west shore.[1] Father Douay mentions them as being hostile to the tribe of the Quinets.[2] Their name resembles the Karankawa term béhema, which is mentioned in our vocabulary. After that no further mention of them is made in the annals or documents.

When *Robert Cavelier de la Salle* returned to these parts, early in the year 1687, he made explorations from Fort Saint Louis, which he had previously built upon St. Louis bay (part of Matagorda bay) into the surrounding districts. On one of these excursions he took away from the Clamcoët Indians some canoes to sail up one of the rivers emptying into the bay, and to establish a settlement. They felt enraged at this act, and although peace was made, their passions were aroused. When they heard of La Salle's departure and assassination they attacked the (twenty or more) French men and women left in the fort at a time when they were off their guard and massacred all but five (1687). Those who were spared underwent no punishment except painful tattooing and being compelled to follow the Indians on their hunts and war-expeditions.[3] In 1689 these French people were rescued by a Spanish expedition under Don Alonso de Leon.[4] That the Clamcoët, or as they were also called, Quelanhubeches, are the same people as the Karankawas will soon appear.

After the close of the Spanish succession war, the government of Spain resolved to put a stop to French encroachments upon territories which it considered to be its own, by occupying the immense country now known as Texas and establishing colonies, forts and missions upon its area. The Sabine river was to be the limit between French Louisiana and the new Spanish possession, which went under different names (provincia de las tecas, provincia de las Nuevas Filipinas were the names for the portion east of Medina river) and governors were installed in two fortified places, Nacogdoches and San Antonio de Bejar.

[1]Map reproduced in J. Winsor, Hist. Amer., II, 294.
[2]Shea, Early Voyages, p. 21 (note).
[3]Cf. Interrogatory of P. and J. Talon, in Margry, Découv. et Etabl., III, 613–616.
[4]Barcia, Ensayo, p. 294. Shea, Discov., p. 208 (note).

Not long after this (since 1716) a number of missions were established to christianize the natives and from that time onward we possess some historical though scanty information upon the Texan tribes. Not all of these missions had churches or other buildings erected within their areas, as was done on a large scale in and around San Antonio de Bejar and in the southern part of California, but in many of them the curate became an *itinerant* teacher and adviser of the natives to be converted. This was the case, *e.g.*, upon the lower Rio Grande and probably also in some of the missions of eastern Texas.[1]

Although Spanish domination was now firmly established throughout Texas,—at least in the southern parts of what is now Texas—but little is transmitted to us about the natives of those parts during the first half of the eighteenth century and the state documents preserved in Austin do not begin earlier than 1740. From French writers of the period we gather a few points which probably refer to the Karankawas or some people closely cognate with them.

A French officer, Simars de Belle-Isle, was exploring the western countries and had the misfortune of being captured by the Indians. He lived fifteen months in slavery among a people of anthropophagists residing at the bay of St. Bernard, one of the seats of the Karankawas, from 1719 to 1721, and when released and returned to the French colony on the Mississippi river, the narrative of his tragic fate excited the compassion of his countrymen to such a degree that all the contemporaneous writers on Louisiana refer to it.[2]

Contemporaneously with de Belle-Isle's stay among these natives, Bénard de la Harpe relates that Béranger, in 1720, found anthropophagists about one hundred and thirty leagues west of the Mississippi river (by sea) in Lat. 25° 45′, on what he thought to be St. Bernard bay.[3]

Sixty years after these events, Milfort, a French commander, passed through southern Texas at the head of two hundred warriors of the Creek or Maskoki nation of Alabama, and five days travel west of St. Bernard bay met a tribe called Atacapas, who were anthropophagists, as this name designates, which is taken

[1] A comprehensive historic sketch of Texan missionary establishments will be found in H. H. Bancroft, Hist. of the North Mexican States, I, p. 609 (whole vol. XV).

[2] Cf. his own report in Margry, Déc. et Etabl. VI, 320-351, and what Le Page du Pratz, Hist. of La. (1758) and Bossu (1771) state about him.

[3] French, Hist. Coll. of La., III, 78, 79; cf. *ibid.*, 96-99.

from the Cha'hta language. In extenuation of this charge Milfort states, that "they do not *eat* men, but roast them only, on account of the cruelties first practised against their ancestors by the Spaniards."[1]

Whether this last statement rests upon a misunderstanding or has to be regarded as a cruel irony, the fact is certain that these people were anthropophagists up to the beginning of the nineteenth century. The authentic and documentary proofs that all the original (not all the intrusive) Texan tribes were man-eaters are too numerous to permit any doubt of this fact. The Tonkawē, the Indians on the lower Rio Grande, the numerous Assinai (Cenis, now Caddo) tribes, and the Atákapa of southwestern Louisiana were all given to this horrible practice, and even at the present day the Tonkawē state that human flesh tastes like bear meat. Anthropophagism was also common among some Algonquin and Iroquois tribes settled around the great Canadian lakes. Ethnologists who through false philanthropy revoke in doubt the historic statements which prove the fact, have never been able to controvert these testimonies; they have only shown thereby their inability to place themselves into the state of mind of an aboriginal American savage. The two brothers Talon stated in their examination, that the Clamcoët did not eat the bodies of the slain Frenchmen, but were in the habit of eating those of their Indian antagonists. Jean-Baptiste Talon said, that they offered him the flesh of Ayonai Indians during three days, but that he preferred to die of hunger than to accept this food.[2]

Other instances of anthropophagy among the southern tribes are numerous about that period. In 1719 Bénard de la Harpe reports that it existed among the Tawakaros[3] and the Wichitas, who in one feast had eaten seventeen Cancys (Apaches).[4] Pánis and Pádukas (Comanches) devoured each other's prisoners of war, as narrated by the same officer in 1719.[5] One of the manifold motives for cannibalism was probably the expectation of depriving the dead of the possibility of living a second life and of taking revenge. In Mexico, Central and South America anthropophagy was more frequent and widespread than in the northern continent.

At the end of the eighteenth century we meet with some Spanish-

[1] Général Milfort, Mémoire ou coup d'oeil rapide sur mes différents voyages et mon séjour dans la nation Creëk. Paris. An. XI (1802), p. 90.

[2] P. Margry, Déc. et Etabl. III, p. 616.

[3] Identical with the Tawákoni.

[4] Margry, Déc. VI, 292.

[5] Margry, Déc. VI, 312.

Mexican documents which give us an insight into the *civil condition* of the Karankawa and of some of the coast tribes of their neighborhood.

A document preserved in the state archives in Austin, consulted by me in December, 1884, is dated 1793 and mentions the foundation of *missions* among the Karankawas on Colorado river, among the Cocos (perhaps near Sabine river), the Horcoquisas on lower Trinity river, and among the Comanches. "It is impossible to christianize the Carancahuazes of the Colorado on account of the close friendship which they entertain with the Lipans . . . . The Carancahuazes originated and came from the coast and during summer continually live upon the islands, in winter in the surroundings of Refugio. For their crossings and fisheries they possess canoes, and there is also abundance of fish in the Nueces bay or river (en las Nuezes); they like to visit the bay (las lagunas) and the coast, as there are quantities of cactus-figs around it. From all this it appears how troublesome it would be for these Indians to give up their own territory; it is also important for us to have control of the Port of Mata Gorda, and hence the site selected [for their mission] at Refugio seems the best, as the lands there will never become deficient of the larger game, necessary for their sustenance; . . it will be necessary to establish a new fort (presidio) upon the spot proposed for locating the Carancahuazes upon Colorado river, which will be distant about twenty leagues from the site of Nuestra Señora del Refugio, where the other Carancahuazes live under the superintendence of Father Garza."

Refugio is the county seat of Refugio county and lies below the confluence of La Vaca and Medio creeks, midway between Corpus Christi and Victoria, about 28° 40′ Lat. It is distant about one hundred miles in a southwestern direction from Matagorda town, which is built at the outlet of Colorado river. It appears that individuals of the Karankawa people were then settled at two places at least, and were changing their habitations with the seasons of the year. The Spaniards were in the habit of peopling their missions with the Indians of the neighboring tribes by using military force. The mission of Nuestra Señora de Refugio was established in 1790 and had sixty-seven Indians in 1793 (H. H. Bancroft, Vol. xv, p. 633). A census taken in 1814 shows one hundred and ninety individuals settled there (Texas State Archives).

Another mission, where some Karankawas had been settled with Aranama Indians and perhaps with other tribes also, was La Bahía del Espiritu Santo, on the southern bank of San Antonio river, and lying a little below the city of Goliad. A short distance separated it from Refugio, which is almost due south; a census of the mission taken in 1789 shows eighty-two individuals.[1] Mühlenpfordt's work "der Freistaat Mexico" (1842), II, 120, even places the original sites of the Karankawa between Goliad or La Bahía and Aransas (Aranzaso), and for doing this he must have had some documentary evidence before him.

A document of the close of the eighteenth century, dated 1796 and extracted by Orozco y Berra in his "Geografia de las Lenguas de Mexico" (1864), p. 382, proves that the land occupied by the Lipans of the lower countries bordered east upon those of the Karankawas and the Borrados.[2]

The reports concerning this coast people, which date from the beginning of the nineteenth century, differ considerably from the earlier ones by the constant references made to the unparalleled ferocity and cruelty and the desultory, unforeseen attacks of these "barbarians." Horrible stories are still told by the descendants of the settlers of the cannibalistic atrocities practised upon the isolated families of their ancestors who had settled in the coast tracts. Not only the whites felt the rage of these aborigines, who began to see that gradually their coast lands would slip from their hitherto almost undisputed control, but also intertribal contests with the Lipans, Aranamas, Tonkawē, Bidai and chiefly with the Comanches, whom they greatly feared,[3] called the Karankawa warriors to arms and inflicted heavy losses upon them before Texas became an independent commonwealth. Captain Thomas Bridges

[1] La Bahia del Espiritu Santo was founded as a *presidio* in 1722 on the site of de la Salle's Fort St. Louis on La Vaca river; transferred to the San Antonio river about 1724; moved up the river to its final site opposite Goliad in 1749. In 1782 its population was five hundred and fifteen. H. H. Bancroft, Works, Vol. XV, 633.

[2] Borrados or "Indians painted in stripes." The passage runs as follows: "Los Lipanes se dividen en dos clases nombradas de arriba y de abájo, con referencia al curso del Rio Grande, cuyas aguas los bañan. . . . . Los de abájo tienen sus alternativas de paz y guerra con los indios carancaguaces y borrados que habitan la marisma. . . . . Por el oriente sus limites son los caranguaces y borrados, provincia de Tejas; por el sur nuestra frontera."

[3] Maillard, N. D., the History of the Republic of Texas; p. 251 sqq. (London, 1842, 8vo) states that the "Carancahuas about the year 1796 commenced a sanguinary war with the Comanches, which lasted for several years."

used to state, that from 1800 up to his time about thirty war parties, and not more, had been sent out by these Indians.

The ferocity of the Karankawas is easily accounted for, when we consider the brutalities which they experienced at the hands of the white people who came to deprive them of their fishing grounds and coast tracts, and moreover interfered with their family connections.

While Galveston island was occupied by the well-known pirate Lafitte, some of his men in 1818 abducted one of the Karankawa women. To revenge this injury, about three hundred of these Indians landed on the sand-bar, near the "Three Trees." When this became known, two hundred of the adventurers, armed with two pieces of artillery, immediately proceeded down the island to meet the Indians, who after a stubborn fight and the loss of about thirty men withdrew to the mainland. After Lafitte had evacuated his position upon that island,[1] Dr. Parnell visited it in 1821 to hunt for treasures supposed to have been buried there by the freebooters. He found some Indians, attacked them and put them to flight. The historian Yoakum believes that it was through these attacks that the Karankawas subsequently became so hostile towards the colonists following in the wake of Stephen Austin.

In 1822 these Indians put to death four men left in charge of two vessels loaded with immigrants and goods, at the mouth of the Colorado river, and destroyed the goods.

Encounters between the settlers and the Karankawa Indians occurred not only on the coast, but also in the upper parts of the Texan tide-water section. Thus in 1823, when the city of San Felipe de Austin was founded on the lower Brazos river by Stephen Austin, one of the settlers reported that a number of Karankawas had come up the Colorado river and encamped at the mouth of Skull creek, a northwestern affluent of the Colorado in Colorado county, fifteen miles below his settlement.[2] From their ambush they killed Loy and Alley, two of his young friends who were just

[1] Quoted from H. S. Thrall, Pictorial History of Texas (1879), pp. 451, who also gives some of the incidents below. Lafitte, who died 1826 in Yucatan, first had his piratical headquarters, 1811–1813, on Grande Terre island, now Barataria, coast of Louisiana, and fought on the American side in the battle of New Orleans (1815).

[2] W. B. Dewees, Letters from an early settler of Texas; Louisville, 1854; pp. 37, 38 (letter dated Aug. 29, 1823). He also mentions having seen Tonkawē Indians; cf. p. 45.

returning in their boat with a load of corn; a third man, Clarke, who was with them managed to escape, though severely wounded. He alarmed the settlers on the day following; they gathered, ambushed the Indians and killed nine of them on one spot and ten more upon the prairie. More fights occurred on Bay prairie. These Indians are described by him as tall men of a stout, magnificent exterior, as excellent bowmen and fierce cannibals, who dwelt between the Brazos and Brazos Santiago.[1] Their bows were as long as they were themselves and they hit their mark with great precision at a distance of one hundred yards. They wore beautiful plaits of hair.

While engaged in surveying lands in 1824, Captain Chriesman had several skirmishes with the Karankawas on the St. Bernard river and Gulf prairie. The severest encounter was sustained by a company under Captain Randall Jones on a creek in Brazoria county, since called Jones' creek. Fifteen Indians were reported killed and the whites lost three men.

The destinies of this littoral nation began to take a decisive turn in 1825, when the Anglo-American colonists, who had largely increased in numbers, banded together to rid themselves of these predatory Indians, who had become exasperated by their frequent losses of warriors and revenged themselves by stealing and murdering. Col. Austin requested Captain Abner Kuykendall to gather a corps of volunteers and to expel the Indians from his land grant, which extended west to the La Vaca river. The Indians were routed and while the troops pursued them, they were met at the Manahuila (or Menawhila) creek,[2] six miles east of Goliad city, by a Catholic missionary of La Bahia, who took the refugees under his protection. He conveyed the promise of these Indians, that they would never show themselves again east of the La Vaca river, and this promise was accepted. But they did not keep this compact for any length of time; portions of them returned to the Colorado river, committed new depredations and were scourged again by the colonists.[3] This defeat is evidently the same event which is narrated by a relative of Stephen Austin, Mrs. Mary Austin Holley, in her book: *Texas* (Lexington, 1836, 8vo, with map); she is

[1] Near the southern end of Padre island, Texas.

[2] An affluent of San Antonio river coming from the northwest.

[3] Thrall, p. 451. Baker, D. W. C., Texas Scrap Book, 1875; an article taken from Texas Almanac, 1872, and composed by J. H. Kuykendall is inserted there. The earlier volumes of the Texas Almanac contain many articles of value for Indian history.

more circumstantial in her account, but fails to give the date of the occurrence. In this she is equalled by many other chroniclers and historians of the west, who seem to think that history can be written *without any chronology.*

The same event is also referred to in a sensational article on this tribe inserted in "The Republic" of St. Louis, Missouri, of April 13, 1889, page 13, which appears to place this final reduction of the Karankawas after the time they had massacred the inhabitants and destroyed the town of Matagorda in 1827 (?) and adds an incident of warfare which took place near Old Caney and Peach creek. Not the least regard is paid to the causation and chronologic order of historic events.

Among the earlier American settlers it was an admitted fact, that many of the depredations and murders committed by Indians on isolated farms and upon inoffensive hunting parties passing through the country were instigated by the Mexican population, who regarded the Anglo-Americans as intruders and feared their increasing numbers. Mrs. Oliver also refers to the fact that some Karankawas together with other Indians formed part of the Mexican army, and that after the battle of the Alamo the American settlers retaliated heavily for the crimes committed by them with or without the behest of their Mexican superiors. This brought them into submission and made them perceive the necessity of being on better terms with their new rulers.

Their losses in numbers and the dissolute mode of life, which they had adopted while they were dependent on the Mexicans, did more than any other causes to bring on their decay as a national body and their final extinction. The sad story of their annihilation during the era of Texan independence, with some notices on their latest chiefs, will be recounted in another chapter.

To close up the period of the national independence, I intend to give a rapid survey of all the coast tribes known to have existed in the neighborhood of the Karankawas, an undertaking which may ultimately shed more light upon the affinities once existing among them in race or language than we have now. Another chapter will deal with the various names under which the Karankawa Indians, or portions of them, were known to the whites and Indians.

II. OTHER INDIAN TRIBES OF THE TEXAN LITTORAL.

Interim dum tu celeres sagittas
promis, haec dentes acuit timendos.

"SIMILAR climates produce similar habits and customs" is an ethnologic principle which may be accepted as true in its general sense, but is not without its restrictions. The gulf coast or tide water section of Texas has once harbored many *indigenous* tribes, called autochthonic, because they had forgotten all about the former migrations of their ancestors or congeners. These tribes, entirely identified with the country in which they grew up, all showed many analogies in their habits; they wore no moccasins, protected themselves with dress or skins in cold weather only, lived in the pure hunter and fisher state, painted and tattooed themselves, were anthropophagists and engaged in continual warfare among each other. To these belong the tribes of the Atákapa, of the Assinai, the Karankawa, the Tonkawéya and the Pakawá. But there were also some tribes in this littoral tract, who were *intruders* from the north and differed from the above in many of their customs, though by length of time they came to adopt some of these. We have to count among these intruders the various Apache-Tinné tribes, of which the Lipans were the most prominent, and also whatsoever of the Páni family (Wichitas, Tawakoni, Weko) advanced so far south as to reach temporarily the coast; also the Káyowe and the Comanches, the latter belonging to the great Shoshonian (Ne'-ume, Nĕ'-uma) inland family. Of all these *intrusive* bodies of Indians none settled permanently on the coast except a portion of the Lipans.

I begin with the enumeration of such tribes as lived nearest to the Karankawa Indians, the numerous bays, inlets and sandbars of the Texas coast. With these the probability is greater than with the remoter ones that they were congeners in race or language with the tribe which chiefly occupies our attention. I shall often have occasion to refer to Professor J. C. E. Buschmann's notes on the Texan tribes, arrayed in alphabetic order in his "Spuren der aztekischen Sprache," Berlin, 1859 (Transact. Roy. Acad. Sci-

ences of 1854), pp. 417–455. He was the first scientist who published a methodic account of this portion of North American Indianology.

The *Aranama,* an agricultural and peaceable people, were settled upon the mission of La Bahía south of Goliad, where some Karankawa Indians also formed a part of the neophytes. They are reported to have previously fallen an easy prey to the warlike Karankâwa, though no date is given for the event. Morse, in his Report (1822), mentions Arrenamuses to the number of one hundred and twenty men upon the San Antonio river and the tribe existed there much later.[1]

Biskatronge; see Caoque.

Caoque was the name of a tribe living upon the sandbar where A. N. Cabeça de Vaca and his three companions suffered shipwreck, and which he calls Island of Misfortune (Isla del Malhado). They spoke another language or dialect than the Han, who lived upon the same island, and whose name appears to be the Caddo term hayánu, contracted into há-an, hā'n, *people, men.*[2] In another chapter of his "Naufragios" this people is called Capoques, and Father Anastasius Douay speaks of them as Quoaquis, living near St. Louis bay, raising crops of maize and selling horses at low prices.[3] They belonged to the Biscatronges or "Weepers" seen by de la Salle's companions, and individuals of the same *gens* always went together,[4] as reported by Cabeça de Vaca. These "Weepers" were called by that name, because before presenting a request or complaint, they cried and wept in the most piteous manner for half an hour — a peculiar and expressive kind of gesture language! This custom was common among the tribes of the vicinity and hence Biscatronges cannot be considered as a real tribal name, as several tribes differing from each other, whenever they observed this custom, could be called so.[5] The tribes of the Kouyam and Quouan we have mentioned previously. An anonymous Mexican document of 1828 states that the "Tarancahuases y Cujanos" are coast tribes scattered from the harbor of Corpus Christi (northeastward) to the bar of Colorado river. They are good fighters and often attacked

[1] H. S. Thrall, Pictorial History of Texas; St. Louis, Mo., 1879, p. 446.

[2] This Caddo word is variously pronounced: háyanu, héano, há-ano, etc.; an *Indian* is: hátino héano, lit. "red person," hátino, átinu meaning *red.*

[3] Shea, Discovery, p. 207.

[4] Cabeça de Vaca, in Barcia, Historiadores, I, pp. 17, 28.

[5] For the verb *to weep, cry,* our Karankawa list has the term owíya.

St. Austin's colonists, though they were repulsed by them. Both tribes had about one hundred families as a joint population.[1] "Cujanos or Cuyanes" are mentioned long before this as inhabiting tracts in the vicinity of San Antonio (de Bejar), probably because placed there upon a mission and they must be identical with the Caoques and also with the Cokés, whom, in 1849, Bollaert declares to be a branch of the "Koronks."[2]

The *Cocos* mentioned by Morse and others appear to have lived in Louisiana and to belong to the Atákapa family; the Caddo term kóko, kúku means *water; cf.* the names of Coco prairie and of Anacoco in western Louisiana, Vernon Parish.

Ebahamo. What we know of this tribe has all been stated previously among the early accounts upon the Karankawa. They do not appear again in history and probably were a tribe closely affiliated to the Karankawa.

Erigoanna are referred to by Charlevoix (Nouvelle France, ed. Shea, IV, 90); they were in 1687 at war with the Bahamos or Bracamos, and figure upon the maps of the period.

The *Kironona* Indians were a tribe living about thirty leagues southwest of the Assinai or Cenis, and were seen by Joutel and others in 1686, who called them Kikanonas. According to a note in French, Hist. Coll., II, p. 11 (1875), they occupied an island or peninsula in St. Bernard's bay, which was ten miles long and five broad. Anast. Douay mentions them as neighbors of the Biskatronges or "Weepers" and calls them Kironomes. Barcia in his *Ensayo* refers to Joutel's visit among them, stating that the Kikanonas received the French in friendly manner and had their hands full of ears, thereby welcoming them to a repast. They referred to a white people in the West, cruel and treacherous, evidently alluding to the Spanish.[3] Daniel Coxe, in his *Carolana*, p. 38 (1741), mentions the Kirononas as a tribe settled on the Texas coast upon a river of the same name. It will be shown below who these Kirononas really were.

The *Mayeye*, Malleyes or Mayes were a tribe who during the eighteenth and nineteenth centuries lived in the immediate vicinity of the Karankawa Indians. They are mentioned in a census

[1] Soc. Geogr. Mexic., 1870, p. 266; cf. *ibid.*, 1869, p. 504.

[2] Journal Ethnol. Soc., II, 265, 276 (London, 1850).

[3] *Cf.* Marquette and Joliet. Account of the Discov., etc., in French, Hist. Coll. of La., II, 280.—Charlevoix, New France, ed. Shea, IV, 88: footnote quoting Father Anast. Douay and Abbé Cavelier.

of the Indians of Nacogdoches jurisdiction, taken in 1790: Atacapas, Mayeyes, Orcoquiza, Cocos, etc., and Dr. Sibley, in his message of 1805,[1] mentions the Mayes as living on a large creek called St. Gabriel, near the mouth of the Guadeloupe river and running into the bay of St. Bernard. They then numbered two hundred men, spoke Atakapa (?), but had a language of their own. Brackenridge's Views of Louisiana (1814), p. 87, calls them Mayees. Old Simon, my Tonkawē informant, said that the Méye, or Míyi, spoke a dialect of Tonkawē and lived near the Texan coast, where he saw them. That they were a people cognate to the Tonkawē is made probable by the fact, that a clan, or gens among these, is called Máye or Méyei, said to signify *dizziness*.[2] Villa Señor knows of the Malleyes (p. 323) as being settled upon a water-spring Las Puentecitas in the district of San Antonio and calls them pagans. Arricivita calls them Mayeyes, settled upon the San Xavier Mission, which is not identifiable with any of the mission sites now known. (Buschmann, Spuren, p. 434.)

We now come to a series of tribes which have many ethnic and linguistic particulars in common with the Karankawas. These particulars will be given in detail below and will go far to establish linguistic affinity, though only a distant one. These tribes are: (1) the bands now known under the collective name Tonkawéya, abbreviated Tonkawē; and (2) the tribes on both sides of the Lower Rio Grande. The former extent of this family is not known with accuracy. I have called it Pákawa from one of their tribes, some of whose representatives survive at the present time under the name of Pintos.

The *Tonkawē* people of Texas, now living upon the Oakland reserve in the northern parts of Indian Territory, is a conglomerate of tribal remnants closely related to each other but differing considerably in their bodily size and constitution. The language of the "old people" among them contains many terms regarded as archaic by those who speak the language of the "young people," and one of the thirteen totemic gentes of the people — (which in 1884 had dwindled to seventy-eight persons), bears the name "the genuine Tonkawē." Tonkawéya is the Wéko name of the people,

[1] Lewis and Clark, Discov., 1806, p. 72.

[2] Máyan signifies *terrapin* in the Tonkawē language; a tribe of "Tortugas" is mentioned in the vicinity about the middle of the eighteenth century, said to be called after a turtle-shaped hill in the tide water section of Texas.

by which they are mentioned over one hundred and sixty years ago;[1] it is said to mean "they all stay together," wéya, wé-i, waí'h, being the Caddo word for *all*. But they call *themselves* by the Tonkawē name of Títskan wátitch, *indigenous men*, *native Indians*, or *people of this country*, and observe the institutes of mother-right.

Just prior to their removal from northwestern Texas to their new homes, in September and October, 1884, I had the opportunity to study their language at Fort Griffin, on the Clear fork of Brazos river, where they had been placed after the close of the secession war. One of their old men, Simon, said that the Méye (or Mayeyes) spoke a language related to theirs and one of their traditions states that on the coast near Galveston they once met a people called Yákwal, "Drifted People," from whom they had suddenly been separated by a submergence of coast land and who spoke a dialect of their language.[2] In consequence of their erratic habits, the Tonkawē (abbreviated Tonks; Span. Tancahuas) people or rather portions of it have lived in almost every part of middle and southern Texas; one band is mentioned (1842) in Fayette county, southeast of the capital; one on the Wallopia river (the Guadeloupe river ?) near Corpus Christi about 1847; another near Waco, in the centre of the state, on the upper course of Brazos river. They probably lived also near the Rio Grande, for many of their traditions and terms of the language point to that vicinity. The fact that certain Tonkawē terms of general and daily use are compound terms and not *short words*, as with us, seems to prove that their early home was distant from the gulf of Mexico, or from any large river or lagoon. I refer here to words like no-enshóyun, *canoe*, *boat;* tálmai áχ-kapai, *island*, the real meaning of these terms being "make float," "round and no water," *i. e.*, "dry round piece of land in the water." Neither is the term for *fish*, nishwé-lan, a simple word, but the causative form of a verb.[3]

[1] La Harpe, in 1719, calls them Tancaoye, and enemies of the Cancy (Apaches); Margry, Découv., VI, 277-279.

[2] They called *tobacco* náwetch, *tobacco pipe* náwetch wēk; words belonging to the archaic dialect of Tonkawē and still understood by the people.

[3] The following will give some contemporaneous evidence upon the distribution of tribes in southern Texas from 1830 to 1850:

From a correspondence addressed to me by an old Texan settler, Mr. T. W. Grasmeyer, dated La Grange, Fayette Co., Texas, Aug. 17, 1878. I gather the fact that portions of the Tonkawē and Karankawas were often encamped near the spot where he stayed; the former at Matagorda, near the coast, and the latter on the Colorado river, about eighteen miles above La Grange. He had made an imperfect vocabulary of the languages of both tribes, which subsequently was lost in an overflow, and he re-

The *Paikawa*, Paíkawan or Pakawá family of Indians are the aborigines living on both sides of the Lower Rio Grande, though their limit to the north and northwest is unknown. The numerous dialects of this stock were spoken in the west as far as the towering ridge of the Sierra Madre and in the east extended to or beyond the San Antonio river. One dialect of it is preserved in the Catechism of Padre Bartholome Garcia (Querétaro, 1760), who was stationed for more than twelve years in the missions of Texas and had under his special charge the Indians gathered at the mission of San Juan Capistrano,[1] about ten miles south of the city of San Antonio. On the title-page of his Catechism, which bears the title of "Manual," he does not mention the name of the language in which he wrote, but states that the questions put down by him will be understood by the tribes of the Pajalates, Orejones, Pacaos (the above Pákawa or Pintos, "tattooed"), Pacoas, Tilijayas, Alasapas, Pausanes—and also by many others living in the missions around San Antonio and the Rio Grande; for instance, the Pacuâches, Mescales, Pampôpas, Tacâmes, Chayopines, Venados, Pamâques and by the young people of the Pihuiques, Borrados, Sanipaos and Manos de Perro. There are but a few of these tribes of which the authors give us the original habitat, but all of them dwelt between the Sierra Madre and the Medina river or the Rio San Antonio. Other dialects of Pakawá existed south of the Rio Grande, between Mier and Matamoros. Two of these survive near Las Prietas and were studied by me in 1886: the Comecrudo and the Cotoname. The former is spoken by eight old people only who live on the southern bank of the Rio Grande, in Tamaulipas, and in many respects is exceedingly simple in its phonetics, lexicon and structure. The tribe of the Carrizos has long been extinct, but these two tribes now popularly pass under that name, because they cover their lodges with long canes (carrizos).

membered very little about the contents, except that the "Crancuas" called the horse: "Qwy," the Tonkawē "Neshawn." He also became acquainted with Lipans, Aranamos and Bidais, but never was able to discover the slightest resemblance or affinity between the languages spoken by any of these tribes. He also thought that a few of the Karankawas might still exist on Padre island, at its southern end, near the mouth of the Rio Grande. The proper wording of "Neshawn" is: nisháwanan "who is made to carry (loads)." Qwy is Span. *caballo*.

[1] H. H. Bancroft, Hist. of North Mex. States, I, 633 (whole Vol. XV), gives the following particulars: this mission was in 1731 transferred from the Nazones (a Caddo tribe) to its later position and numbered fifty-eight Indians in 1785, thirty-four in 1793. The Census Report for 1814 in the Texas State Archives, Document No. 342, gives sixty-five Indians.

Orozco y Berra and his sources mention other tribes which lived in the same parts and must have spoken cognate languages. Of the languages of southern Tamaulipas nothing is known except a specimen of Maratino, which is too corrupt in its text and too short to furnish any reliable linguistic data.[1]

The Indians of the *Atákapa* family of Louisiana consisted of coast and fisher tribes like those of the Karankawa and their language is reported as spoken formerly in parts of Texas. This fact becomes somewhat doubtful on account of the generic signification of the name, which is the Cha'hta term for *man-eater* and could therefore, like that of Chichimecas, Diggers, Orejones, Tapuyos, Patagones, etc., be applied to many tribes simultaneously. Only a small part of Texas, east of Houston city and Neches river, could have harbored Indians of the same nation which spoke the dialects once heard upon the Bayou Tèche, the Mermentá-u, Calcasieu and Sabine rivers of Louisiana.

Páni tribes on the Gulf coast. In prehistoric times the nation of the *Assinai*, now better known as Caddo (from one of their branches) must have diverged from the Páni proper, the Wichita, the Kichai and the Wē'ko (Span. Hueco), though nobody can tell the directions of the compass which were followed by these peoples when the segmentation took place. At the dawn of history we find the Assinai in the centre of what is now Texas, and they appear to have had their densest settlements upon Trinity river. They are the Cenis, Cenys, Asinays, Assénis of the French explorers. The *Bidai* (Span. Vidais, Vidayos) appear to have lived in the same tracts and to have also extended further south; they passed for a branch of the Assinai (which means *man*, *Indian* in Caddo) in early times. The name bidai, *shrub*, *bush*, belongs to Caddo dialects, and from the six first numerals, the only Bidai terms I was able to obtain, I infer that they belong to a Caddo dialect, because *like the adjectives* of that language they all begin in na—.[2] Another tribe probably related to the Assinai, the

[1] *Cf.* Alex. Prieto, "Tamaulipas," 1873. Pimentel, Cuadro, Vol. III.

[2] Mr. Rufus Grimes of Navasota, Grimes Co., Texas, writes under date of Nov. 15, 1887, that the "Bedias" once occupied the above and four of the adjoining counties. About five hundred of them existed in 1826, and they remembered wars which their forefathers had with the Comanches. From remembrance he put down the following numerals: 1, namah; 2, nahonde; 3, naheestah; 4, nashirimah; 5, nahot nahonde; 6, nashees nahonde. Of the numerals from 7 to 10 nothing was remembered except n—, which was their initial sound. Púskus meant *boy* and tándshai *maize*.

Orcoquizac, was settled near the coast, and a Spanish-Mexican guarrison and mission was established among them at a later epoch. This was San Agustin de Ahumada or Horcaquisac presidio, upon an ancient ford of the Lower Trinidad river, and it existed from 1756 to 1772.[1] These Indians are variously called Arkokisa, Acconcesaws, Orcoquizas, Horcaquisaes, etc.; el puerto de Orcoquisac, with two hundred soldiers in 1805 (Tex. St. Arch., Doc. No. 538), and for some time Lower Trinidad river itself was called Arkokisa. Some are also mentioned as an agricultural tribe upon the San Jacinto river. Of the racial affinity and language of these Indians nothing is known and their Caddo affinity is merely a guess. Their tribal name, however, is undoubtedly from the Caddo language and was pronounced Akánkisa. Its signification is not certain, but it has something to do with *passing* or *crossing* (the river) and occurs in the word for *noon*, when the sun passes the noon-point: káditi taχiskánkisa, *noon* (káditi, kaháditi = *in the middle, half*). But the historical people of the Tejas or Texas, from which the state obtained its name, was certainly related to the Assinai, and according to Villa Señor the province "de los Texas" was also called "de los Senis" (p. 328). Los tecos, Lastecas, Tachies and other earlier forms of the name have often been the subject of etymologic attempts, but no author found the correct explanation, because none was acquainted with the dialects of the Assinai or Caddo language. Tek, tēk, tīk, the term for *people, man, somebody*, in the Yátassi and Nabaidátche dialect, is the original form of the name Texas, which appears historically in so many different modes of spelling.

Of the intrusive, non-indigenous families of Texas the *Tinné* or Athapaskan is the most conspicuous. The family of the Tinné is indigenous to the country north of the Saskatchewan river and that portion which came as far south as Texas and New Mexico is of

[1] H. H. Bancroft, *l. l.* xv, p. 633 (Note). *Cf.* p. 630: "an order was issued in 1772 to suppress the presidios of Los Adaes (Pilar) and Horcaquisac (San Agustin); . . . these orders were carried out immediately by Ripperdá . . . . and the northern district thus was practically given up to the savages." In 1755 fifty Tlascaltec families had been brought to this presidio.—(*Ibid.*, p. 625).

In the Texas Archives there is a document of Aug. 26, 1756, containing an *Order* to select a site for a mission and settlement of fifty families: "de este ojo l'agua pasa à la rancheria de Calzones Colorados, capitan de la dicha rancheria y de nacion Horcoquisa."

a particularly ferocious type. The *Lipans* were in the eighteenth century settled in two regions on the Rio Grande, as pointed out previously; nowadays about fifty of them, with Kickapoos, live in the Santa Rosa mountains, from which they stroll about making inroads into the vicinity to steal horses and cattle. Others serve as scouts in the Texan forts which are garrisoned by the United States army. In April, 1757, a presidio and a mission were established for the Lipans and *Apaches* on the San Saba river, but eleven months later the mission was destroyed by several thousand Indians who arrived under the command of a Comanche chief. The Apaches were then provided with missions in 1761 and 1762 at San Lorenzo and at Candelaria (perhaps on the Upper San Antonio river), but in 1767 these missions were abandoned by order of the viceroy.[1] The presidio at San Saba existed till 1772. To what special tribe these Apaches belonged is not known, though raids of Mescalero-Apaches into Texas occurred in the eighteenth century. The Apaches were also known to the Texan Indians as Cances (misspelt, Carees), which is the appellation given them by the Caddos: Kántsi, "deceivers, traitors." On Jefferys' Atlas of 1776 the nations of the Kaikaches and the Kanaches, the latter being the "Kántsi" or Apaches, are marked as southwest of St. Bernard (or St. Louis) bay, down to the Rio Bravo del Norte.

The *Comanche* people is the only branch of the Shoshonian stock of the great interior basin which has pushed its raiding expeditions so far south as to reach the coast. They are in fact a branch of the eastern Shoshoni or Snake Indians, now in Wyoming Territory and vicinity, and a Comanche division is still called after that national body (Póhoi). Comanche warfare in Texas and Old Mexico is recorded as far back as the first half of the eighteenth century, and if the Choumans of the French chroniclers should be identical with this people, as some believe, raids of this warlike tribe would be recorded even for the end of the seventeenth. The Comanches consist of more than fourteen subdivisions, which in earlier times never lived together, but were often separated by thousands of miles. Of these the Kwahádа, or "Antelope" Comanches passed for the most warlike, that of the Penetéthka or "Honey-Eaters" for the most populous.[2] The Káyowē Indians

[1] H. H. Bancroft, *l. l.* xv, 626–629.

[2] Com. péni, píni, *sweet; sugar, honey;* téthka, in other Shosh. dialects, teka, reka, ríka, *to eat*, or, *one eating, those who eat.* They fed upon the honey of wasps.

were their associates on war-expeditions for centuries, and with these we find as constant companions a small tribe of Apaches, who call themselves Ná-isha and whose dialect has a considerably close affinity with that of the Mescalero-Apache of New Mexico. Many Comanches were placed upon the mission of the San Saba river, a western affluent of Upper Colorado river. This vicinity afterwards became a sort of headquarters for all the war parties of the Comanches, and from there many incursions were made into Chihuahua, Coahuila and to the coast of Texas, like those of 1840 and 1843. A document (No. 1156) of the Texas archives, dated 1832, speaks of oriental and occidental Comanches and records incursions of theirs into Mexico for that year. The Tónkawē people lived for a while on the same reservation with these Indians, on the Brazos river, and remember them, especially the Kwaháda, with terror. The Karankawas, though warlike, were greatly afraid of their raids, which in 1840 and 1843 were directed into the heart of the Karankawa country. They also visited the mouth of the Rio Grande, scourging that country everywhere, and were known to the Comecrudos as Selakampóm papí. Comanche is pronounced by them "Kumä'tsi, Kumä'ntsi," a name which was given to them by the white population of Mexico; they call themselves Né-ume, the "*people.*"

III. TRIBAL SYNONYMY OF THE KARANKAWAS.

SIMON, an old Tonkawē man, pronounced the name of this people: Karámkawa, which comes very near to the French form Clamcoët. In this last form the final *t* is only graphic sign and not pronounced; so we have: klam-koe. It also agrees closely with Korenkake, perhaps misspelt for Korenkahe, for the names of these French lists are not to be relied on in their orthography. The second syllable of Karankawa is the accented one.

Besides these forms which we may regard as the most complete and correct ones in their spelling, the name is also rendered in the following ways:

Spanish authors: Carancaguaces, Carancahuazes, Carancahuases, Carancahuas, Caranchuhuas, Carancowasos.

American and English authors: Caranhouas, Carankahuas, Carankawaes, Carankoways, Carankouas, Charankoua, Corankoua, Coran-canas, Coronkawa, Crancuas, Karankaways, Karankoas, Karan-koo-as, Koronks (or Coronks). The form Caranchua is justifiable only when the *c* and the *h* are pronounced with an hiatus intervening.

French authors: Carancouas, Carankouas, Carankonas, Clamcoëts, Koïenkahe.

The majority of American tribal names now in use were given to the respective tribes by neighboring Indians, whereas each tribe calls itself simply: *men, people, bodies, Indians, indigenous* or *native people, genuine people* and other forms of such general import. This was also the case with the Karankawa Indians, who obtained their name from a cognate people, dwelling south of them, who called the *dog* by the term klam, glám. In the Comecrudo language the *dog* is called so and formerly this was also the term for *animal* or *quadruped.* The Karankawa and Shetimasha call the *dog*: kíss,[1] and the Cotoname has kissá for *fox.* The second portion of the name is kawa, *to love, to like, to be fond of*, or when a

[1] In Shetimasha of Southern Louisiana kísh is *dog*, and kísh atín, *horse*, viz., "large dog." This shows that kísh was originally the term for *animal*, or *living being.*

plural of the object is referred to, kakáwa. Thus Karankawa means *dog-lovers*, *dog-raisers*, and this refers to the fact, reported by Mrs. Oliver as well as by an author of the seventeenth century, that these Indians *kept dogs*, which were of a fox-like or coyote-like race. It is possible that the plural form kakáwa is preserved in the name Korenkake. Kawa also reappears in the Karankawa language itself, where ka means *to love*, *to like*.

It is of importance to know that the tribe called themselves by this same name Karankawa; for thus we are entitled to assume that they understood this appellation, and did not object to apply it to themselves, though it belonged to another language.

With others I think that the name of the Kirononas or Kikanonas, a tribe living in the very districts held by the Karankawas, is but an orthographic distortion and misspelling of the name Karankawa.

With a change of the second part, the same name is contained in *Quélancouchis*, a tribe assigned to the same localities also. They are mentioned in Margry, Déc. IV, 316, about 1699; as Quelamoueches in Delisle's map, in J. Winsor, Hist. Amer., II, 294; as Quelanhubeches in 1689; Barcia, Ensayo, p. 294; Shea, Discov., p. 208 (note); Shea, Early Voyages (1861), p. 21, note. The second portion apparently represents one and the same word differently written, but I am unable to tell the signification of this second component.

The names by which other tribes called them remain to be considered. The Tonkawē called them *Wrestlers* from this manly art in which they excelled: Kéles or Kílis.[1] They also named them Yákokon kapá-i, "barefooted," "without moccasins,"[2] an appellation which they applied as well to the Bidai and to some tribes on the lower Rio Grande.[3]

The Lipan-Apaches called the Karankawa: *people who walk in the water*, Nda kun dadéhe;[4] this evidently refers to their peculiar mode of fishing and turtle-catching, as described by Mrs. Oliver.

The Comecrudo Indians called them Estók Karanguás (estók, *people*, *Indians*), and for a while they were known in these districts as Tampacuás; *cf.* below.

[1] In Tonkawē shàya ekílen, *I am wrestling;* kétai ékelō! *wrestle with me!*

[2] Yákokon, *moccasin;* kápa-i, *not having.*

[3] As to the custom of walking barefooted, it will be noticed that a division of the Comanche people is now called Ketá'htone, "never wearing moccasins."

[4] Ndá, *people;* kun, *water;* dadéhe, *walking*, in Lipan-Apache.

IV. THE KARANKAWA NATION AFTER 1835; ITS DECLINE AND EXTINCTION.

Dura post paullo fugies inaudax
prœlia raptor.

BEFORE starting upon the narrative of the events which finally brought about the extinction of the nation which here occupies our attention, let us cast a glance upon the former historic facts in order to compass the extent of territory occupied by this people when still in its native, flourishing condition.

HABITAT OF THE NATION.

A promontory of the mainland in the West bay, fifteen miles southwest of Galveston city, Galveston county, is called "Caronkaway point" to this day. This was one of their fishing and stopping stations and also formed one end of the shallow ford which allowed them to cross over to the sand bar opposite in good weather. By this ford a party of theirs escaped at night when attacked by Lafitte's men in 1818. This point is the easternmost place in their possession which I have been able to discover. It explains their vicinity to the Atákapa tribe and the adoption of that language by a part of the Karankawa nation (as referred to by Dr. Sibley), who continued speaking their own language besides. The extensive shores of the neighboring Galveston bay were probably visited by them also, and Morse (1822) heard of some living upon San Jacinto river.

We know that west of these the Karankawas held or claimed both sides of the mouth of Colorado river, Texas, and the map in Yoakum's History of Texas (1856) has placed them there correctly. One of their main points of repair was undoubtedly the bay of Matagorda, its northern inlets, as Trespalacios bay, and its western part, also called La Vaca bay.[1] Further west they lived upon the bays of Aransas, Espiritu Santo and Kopano, on the out-

[1] La Vaca river or "Cow river" was called so by R. C. de la Salle, on account of the herds of buffaloes seen there.

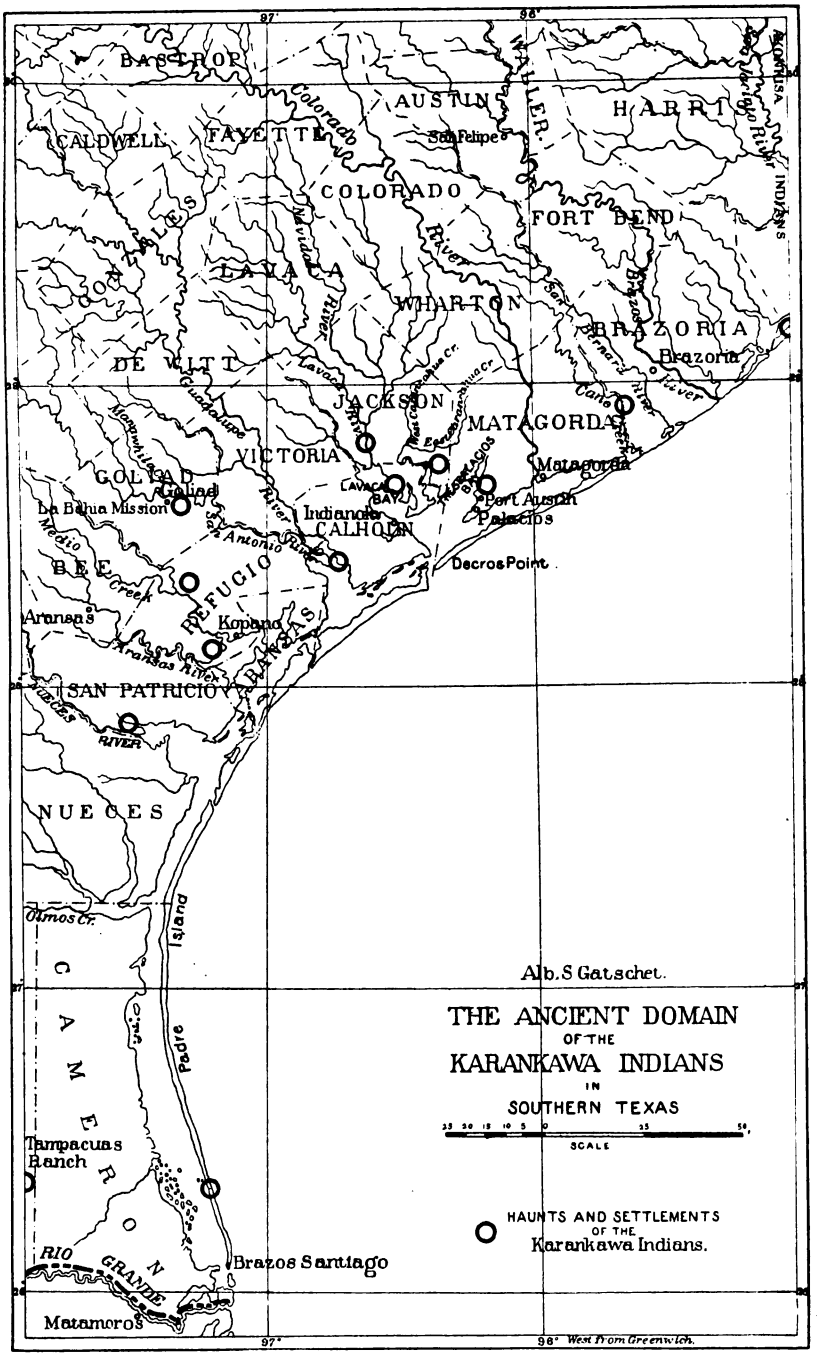
let of the rivers there and of Nueces (or Pekan Nut) river, on both sides of the Laguna Madre down to Brazos Santiago, a place at the southern end of the sandbar, called Isla del Padre.[1] They regarded the tide-water portions of the Texan rivers as their hunting grounds, but probably did not occupy them for any long season of the year. They appear to have inhabited the coast exclusively. They once inhabited Refugio and La Bahía in the interior, but did so only because they had been compelled by the missionaries and their armed forces to settle upon these missions. But the littoral districts, south of these places, around Kopano, were points of attraction to them, where they congregated in numbers, especially in the fishing season. They wandered in bands of thirty to forty people and remained perhaps four weeks at one place, generally where there was fresh water and firewood, to reappear there again after an absence of about three months.

Their former presence in the interior parts of southwestern Texas is marked by the course of Taroncahua creek (false for Karoncahua), an affluent of Pintos creek and San Fernando river; it runs from northwest to southeast through Duval county, about Lat. 28°.

THE DOWNFALL OF THE NATION.

The previous chapter on Karankawa history has shown the circumstances that were threatening not only the independence, but the very existence of this littoral nation. As long as the Mexicans had control of Texas, they were allowed to go their own ways; for the easy-going colonists did not exclude them from their lands, which they claimed probably for no other use than for horse and cattle-pastures. But with the arrival of the more active Anglo-American race all this underwent a change. The more enterprising among the latter obtained "headrights" or land grants from the Mexican authorities, stocked them, set out orchards, ploughed and sowed the agricultural lands, and built houses, towns, fences and roads. The fertility of the coast tracts attracted settlers in ever increasing numbers, and Indian depredations could no longer be tolerated. The clandestine larcenies and murderous attacks of the Karankawas had to cease as well as the open robberies and truculent raids of the Comanches and their savage allies. Thus we may say that the destiny of the Karankawas *was sealed* through the increase of the Amer-

[1] Upon the northern end of Padre Island they knew of a ford to cross over to the mainland, similar to the one described under "Caronkaway Point." It was over fifteen miles long.


97°
96°
BASTROP
AUSTIN
HARRIS
CALDWELL
FAYETTE
San Felipe
COLORADO
FORT BEND
LAVACA
WHARTON
BRAZORIA
Brazoria
DE WITT
JACKSON
MATAGORDA
VICTORIA
Matagorda
GOLIAD
Goliad
La Bahia Mission
Indianola
Port Aransas
Palacios
CALHOUN
BEE
REFUGIO
Decros Point
Aransas
Copano
SAN PATRICIO
NUECES
Olmos Cr.
Island
Padre
CAMERON
Tampacuas Ranch
RIO GRANDE
Brazos Santiago
Matamoros
Alb. S Gatschet.
THE ANCIENT DOMAIN
OF THE
KARANKAWA INDIANS
IN
SOUTHERN TEXAS
SCALE
HAUNTS AND SETTLEMENTS
OF THE
Karankawa Indians.
98° West from Greenwich.

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ican population in the Texan districts bordering upon the gulf of Mexico.

The heaviest blow that fell upon the Karankawa Indians was their flight to the La Bahía Mission after experiencing several defeats at the hands of Texan volunteers. If we are correctly informed, this event occurred in 1825, but we do not know how large a proportion of these Indians was affected by this surrender or compromise.

It appears, however, that the remnants of these Indians after this event were constantly wavering between the influence of the Americans and that of the Mexicans, and that the Indians were hated by both parties. *Two chiefs* are mentioned at this epoch: José Maria, killed by the Mexicans during the war of Texan independence, and his brother Antonio, who succeeded him and was married to a woman of Comanche origin. Chieftainship was hereditary in the male line, and had the son of José Maria not been killed by the Mexicans, he would have succeeded his father.

Concerning this chief I take the opportunity to publish the following letter sent by an old Texas settler, A. B. Gyle, to Mrs. Alice Oliver, dated Trespalacios, September 27, 1882. This missive furnishes the proof that these Indians were not always harshly treated by the colonists, and it also gives an insight into the condition of affairs then (before 1830) prevailing upon the coast. I reproduce also the orthography of the letter (which is written in a regular hand), so as not to deprive it of its local color.

"Friend, . . . In reguards to the Indians you ask about, the most of the old settlers have died since you left here and it is a hard matter to learn much about them; in the first settling of Texas, the old settlers told us, they were quite a large tribe of Indians here, and knowing they were always at war with the other tribes and whites, they were reduced down to a very small band when I first knew them. I will relaite a story that an old settler of Caney told me not long since. When she was but a child, they lived at the afore said place and the Indians were camped on lower Caney and were then hostile. her Father Mr Hunter took this opportunity to make a treety with them, being a very long cold spell of wether — he knew that the Indians would be suffering — so Mr Hunter took his wagon and loaded it with corn, potatoes and pumkins. and took his rifle and kill two or three deer as he went along, and proceeded to the camp; as the Indians heard them aproaching they mustered to arms, thinking the whites were a going to make an atact on them, Mr Hunter rode a

horse back on a head of his wagon. and waved a white hankerchief, and cried *megus — megus — muncher megus*,[1] then Hozzie Merear the Chief, laid down his bow and arrow, and came to him, when Mr Hunter told him what he wanted. The treety was made and never broken by them, he assured them that he are any of his family should never be molested by them. Years afterwards the Indians were camped on the Trespalacios bay, the Chief took several of the Indians with him. and prceeded up the Trespalacios River, when he came to her stepfathers Mr Lacy; there they saw her and recognized her as Mr Hunters daughter, he asked where Mr Hunter was, and she told him that he had been dead for several years, and he sighed, and said the best friend to poor Indian was gone, then he returned to his canooes and proceeded down the river, and that she said was the last she saw of old Hozzie Merear.

I will have to close. as we are in great haste, prepairing to leave this lower cuntry. I do not know any thing consearning the Indians myself and my brother Clements memry is so very bad from old age he has forgotten all he knew about them."

Chief José Maria, whose Indian name is unknown to us, was at that time regarded by the colonists as a bellicose, daring and bloodthirsty man. During the war of Texan independence his son Walúpe (Span. Guadalupe) had been captured by the Mexicans and in spite of his youth (he was but nineteen years old) they put him to death. The infuriated father then came with about twenty warriors on board of Mr. Bridges' vessel to announce to him that bloody revenge would be taken upon the Mexicans for the deed. But in their attack upon the enemy the Indians were routed, and the chief with almost all his men killed by the Mexicans.

A man named Antonio, who passed for José Maria's brother, succeeded him in the chieftaincy. Mrs. Oliver became acquainted with him and his Comanche wife after 1839, and on that occasion he showed much tenderness for his children, who had fallen sick. He was killed by an accident. During his life and after his death the tribe diminished rapidly through consumption and other distempers, and also through frequent brawls caused by intoxication.

E. Kriwitz, whose article upon the Texas tribes was published in 1851, but was composed much earlier, knew of ten or twelve Karankawa families of poor fishers, who then lived upon Aransas

[1]Spanish words: "amigos, amigos, mucho amigos," *friends, good friends!*

bay and Nueces river.[1] Mühlenpfordt, d. Freistaat Texas, p. 120, states that on account of the paucity of the Indians of the coast, two French missionaries, Odin and Estany, made endeavors in 1842 to unite the remnants of the Karankawa with those of other tribes into a mission. Perhaps this, in connection with the report that a priest brought some of that tribe to Isla del Padre to educate and protect them there from the revengeful blows of the colonists, started the rumor that all Karankawas left the mainland of Texas at that time.

The following occurrence is sufficiently substantiated by contemporaneous evidence to be regarded as true. Some of the tribe were encamped near Kemper's bluff on the Guadelupe river, fifteen miles south of Victoria, the Kemper family being then the only whites living near that camp. One day three or four Karankawas demanded of Mr. Kemper a beef which he had just killed. He threatened to shoot them if they did not vacate his premises. Then one of the Indians shot an arrow at Kemper, which caused his death within a few hours. The Indians, anticipating an attack, fled down the Guadalupe river in their canoes and coasted along the shores to the mouth of the Rio Grande, passing over to Isla del Padre. John Henry Brown, an old Texan settler now residing in Dallas, states that the murder of Mr. Kemper took place in November, 1844, and that after this these Indians were never seen east of Aransas river again,[2] but is wrong when he states that "they became entirely extinct upon the lower Rio Grande and on Padre island in 1845 or 1846."

Another report of a contemporary states that about 1843 the remnant of the Karankawa tribe, about forty or fifty people, applied to the Mexican government for permission to settle south of the Rio Grande and this having been granted, emigrated to these parts. (Baker, D. W. C. Texas Scrap Book, 1875.)

It appears that the Karankawas who fled into Mexico about that time consisted of two bodies. One settled upon Padre island, probably its southern end, and the reports upon their fate or extinction are sensational[3] and conflicting; the other went directly into Tamaulipas, and the following piece is an extract of the *Reports of the*

[1] In Berghaus' geograph. Zeitschrift; *cf.* Buschmann, Spuren, p. 429.
[2] Correspondence with B. W. Austin, Dallas, Feb. 11, 1889.
[3] *Cf.* Reid, Sam. C., jr., MacCulloch's Texas Rangers in 1846, Phila., 1847, illustr., p. 46.

Mexican Border Commission[1] upon this subject, which was the result of the investigations concluded at Reynosa, Tamaulipas, on Dec. 10, 1872 (pp. 404–407):

"The Carancahuases, Indians from Texas, were mentioned at Reynosa by some witnesses who in 1872 testified that this tribe had been driven into Mexico by American troops since 1848, and had obtained an asylum. In 1688 this tribe lived on the bay of Espiritu Santo, where it was found by the governor of Coahuila, Don Alonso de Leon, when, by order of the Viceroy of Mexico, he marched with troops to that point to drive away the French, who had gained a footing there. It was found that these Frenchmen had already been massacred by the Carancahuases, who remained in the same region even after the colonization of Texas by Don José Valdivieso, Marquis of San Miguel de Aguayo, who, in 1719, penetrated as far as Red river, boundary between Texas and Louisiana. The colony brought soon after by the marquis from the Canary islands did not disturb these Carancahuases, otherwise called Tampacuases.

"These Indians, few in number when Texas ceased to belong to Mexico, were driven thence, and were, in 1852, located within the jurisdiction of Reynosa at 'La Mesa' and other points. Yielding to the habits of their vagabond life, they soon manifested their inclination to plunder, obliging the authorities of that town to organize troops, and reduce them to order. General Avalos interfered in the case by virtue of instructions from the general government, took them under his protection, and removed them to the center of Tamaulipas, not far from Burgos. There they gave occasion to dispute between the government of Nuevo Leon and Tamaulipas, which led to their being carried to their former place of residence near Reynosa. Being again attacked on account of robberies, the tribe removed to Texas, and on the 26th of October, 1858, the judge of Rosario sent the following report to the mayor of Reynosa:

"'In pursuance of your orders of the 23d instant, for the arrest of the Carancahuases, I took measures for that purpose, but finding that they are now on the left bank of the Rio Grande, beyond the limits of my authority, at the place called "Uresteña," I informed the authorities at Rosario and Bañon, to the end that they on the American side and we on this side may combine for their

[1] "Translated from the official edition made in Mexico," and printed in New York 1875, 8vo., pp. 443.

arrest, since, besides the horses they have carried off, they have committed other robberies at La Mesa. With the inhabitants of this district, I have explored all this region in their pursuit.'

"The history of these Indians terminates with an attack made upon them in the said year, 1858, by Juan Nepomuceno Cortina, then a citizen of Texas, along with other rancheros, when they were surprised at their hiding place in Texas, and were exterminated.

"These Carancahuases were undoubtedly the 'other Indians' referred to by the American commission in connection with the Lipans, Kickapoos, Seminoles and Carrizos.[1] They were the only ones known in Tamaulipas of whom information could be had at Brownsville and the accuracy of such information may now be readily inferred."

That the Karankawas were called there Tampacuás is possible, because their remnants had settled at the place so called, which now exists as a rancheria in the southernmost part of Texas, Hidalgo county, about twenty miles north of Rio Grande. The name signifies "place of Pakawás," and points to the fact that it had been a settlement of the Paíkawa, Pakawá or Pinto ("Tattoed") tribe, which is mentioned among other cognate tribes upon the title page of Garcia's *Manual* (1760). That they were congeners of the Karankawas also, is very probable from what will be mentioned below. It is rather natural that when the Karankawa had to quit their own country, they took refuge with a people related to them, and they were themselves *tattooed also;* not only in the face, but on other parts of the body besides, and so they could possibly be called by that name as well.

The man from whom I obtained a Cotoname vocabulary faintly remembered their stay in the country, and called them χaíma Aranguás, *Arangwa Indians*, and *Indios por aqui.* He thought that some may be still in existence, but could not tell where.

[1] All of these and "other tribes" were said to have committed depredations lately, having been sheltered in Coahuila and Chihuahua, and enabled thereby to invade Texas with impunity. But the investigations of the Commission have shown that the Carrizos and Carancahuas were extinct since 1858 and the other tribes had not depredated that vicinity for many years past.

V. ETHNOGRAPHIC SKETCH OF THE KARANKAWA INDIANS.

THROUGH the personal presence of my informant among the Karankawa Indians our knowledge of their manners, customs and ethnic peculiarities has become much more accurate and extensive than our knowledge of their tribal *history* will ever be. Certainly there are many gaps left concerning the mode of life, tribal government and religion of their littoral tribes, but now we have at least some points to hold on and these may become more fully substantiated by researches on their language.

The ethnographic material now on hand I have subdivided into two parts. One of these will consider the nation from its *physical* or natural side (bodily constitution, food, implements, dress, etc.); the second section describes its *mental aspects* (government, customs, religion, etc.). The whole is preceded by a few words on the country and its climate, for these are at the foundation of every ethnographic peculiarity.

THE COUNTRY AND ITS CLIMATE.

The *tide-water section* of Texas inhabited by the Karankawas presents but little variation in its configuration. The shore line from Galveston to the Rio Grande is formed throughout by sand bars with narrow openings between, except upon the short stretch from the mouth of Oyster creek and Brazos river to Caney creek, where the mainland borders immediately upon the waters of the Gulf of Mexico. By these sand bars the mouths of the Texan rivers are protected from clogging, and to some extent also from the furious tempests blowing from the Gulf side. The quiet waters of the lagoons, closed in between the mainland and the sand bars, make it possible to catch fish, oysters and turtles at almost any season of the year and enabled the Indians to start out upon their *mariscadas* at regular periods. The shore line was partly wooded, especially along the river courses, and therefore gave shelter to large numbers of game, of which the supply was almost inexhaustible. Other portions of the shore were prairie lands, studded with prickly pears, fragrant weeds and flowers, and in de la Salle's time, and probably up into the nineteenth century, the buffalo was seen in herds upon the coast.

The *geological* feature of the coast line consists, according to the Texas map of A. R. Roessler and M. v. Mittendorfer, 1874, of the following formations: From Sabine river to Carancahua bay in Jackson county, of red alluvial loam mixed with sand. From Carancahua bay to the Mission river and Rio Medio, its affluent in Refugio county, of a dark clayey prairie soil of good agricultural qualities. From there southward to the Rio Grande of a calcareous loam, forming the best of pasture lands. At distances varying from thirty to over one hundred miles from the coast there are oval tracts of land called hogwallows running parallel to the coast line. This name was given them on account of the unevenness of the surface, caused by cracks during drought; they consist of black tenacious clay slightly mixed with vegetable mould.

The *coast lagoons* are shallow and the water so low that in many of them people may wade out for a mile without losing ground. The large or dangerous fish and mollusks do not come very near the beach and this enabled the Indians to walk far out into the water to shoot the fish with their arrows. It is a remarkable fact that most of these lagoons have a triangular shape; the base is formed by a line forming the continuation of a river entering the bay, the second side by the sand bar and the third irregular one by a series of inlets and the mouths of smaller rivers, bayous and creeks. The lagoons as they follow each other from east to west are called as follows: (1) Galveston bay with its subdivisions: East bay, Trinity bay with Turtle bay, Clear lake, Dollar bay, West bay and Oyster bay. (2) Matagorda bay with its subdivisions: Oyster lake, Trespalacios bay, Carancahua bay, Lavaca bay. (3) Espiritu Santo bay, with its northern extension, called San Antonio bay. (4) Aransas bay with its subdivisions: St. Charles bay, Copano, Mission and Fuerte bay. (5) Corpus Christi bay with Nueces bay. (6) Laguna de la Madre with Salt lagoon.

We may assume with a fair degree of certainty that these lagoons with all their sidewaters were once the haunts of the skilful fishermen and intrepid hunters of the coast tribe which occupies our attention.

The Indians who spoke the dialect of Karankawa transmitted by Mrs. Oliver had their principal haunts along the shores of Matagorda bay, formerly St. Bernard bay, and her father's house, with his Mexican land-grant of one square league, lay in the midst of the resorts most frequented by them. It was built upon the beach at Port

Austin, at the entrance of Trespalacios bay, one and one-half miles from Trespalacios and about eighteen miles (by water) east of Decros House at Decros point, which forms the western end of the Matagorda peninsula or sand bar. Port Austin was at a distance of twenty-five miles from Matagorda city, the lower course of the Colorado river intervening between the two places. The nearest settlers lived at a distance of fifteen miles, and at Palacios there were then not over four houses. At Carancahua bay there was a tract called Carancahua Land, but these Indians did not stop there any more than they did at any other place. From 1840 to 1850 there were only two American settlers there. On the opposite side of the bay, Linville, destroyed in 1843 by the Comanches, lay a few miles above the site of the present Indianola, then called Indian point. In winter these Indians were in the habit of staying in the woods on the Colorado river and at Caney creek, because it was warmer there, and there they could gather pecan-nuts and hunt bears. In summer the fertile tracts on the Caney are unbearably hot and unhealthy, the woods producing fevers. The surface of the creek is always covered with a green film, which the settlers utilize for manuring their sugar and cotton plantations.

The bleak shores of Matagorda peninsula, consisting of sand and sand hills, yielded much wreckage that was floated ashore. Decros point, which lies upon the Pass Cavallo, was since January 1851 enlivened by becoming a halting place for the steamer-line of Harris and Morgan plying between Texas ports and New Orleans.

Around Port Austin the soil was filled with little lumps of pumice-stone, some of the pieces being as large as a man's head. Marine shells lie all over the prairie, as far as six miles inland, but on the surface only. A petrified log was also found there. Dr. Sibley mentions a "bluff" upon an "island or peninsula occupied by Karankawas, containing a combustible substance, which had then been on fire for several years, emitting smoke and shining at night into great distances. From this burning ledge particles are detached by the action of the waves and a substance like gum or pitch is thrown ashore, which is called *cheta* by the Spanish people. The Indians are fond of masticating it." Mrs. Oliver stated that asphaltum was often washed ashore and used by the Indians for black paint after mixing it with oil; but where that "burning hill" was, is uncertain.

There were many mounds in the prairie, looking like graves and always over ten feet apart. Nothing was found in them, but they seemed made by man and not nature's products.

Salt deposits were to be found in the neighborhood, which were conspicuous on the shore by the lack of grass and vegetation. They originated by the floods breaking over the shores and leaving deposits of salt. The Indians made no use of the salt, as they preferred chile to season their food.

The climate of the coast is much cooler than that of the interior of Texas, which often becomes unbearably hot where the country is bare of trees or underbrush. This result is produced by the gulf breeze which every afternoon begins to blow from south to north from about three o'clock until after dusk. This gulf breeze is sweeping the country almost up to the middle course of Red river, which forms the northern boundary of Texas. Sudden squalls are not unfrequent upon the coast lagoons, and hurricanes are rare but very destructive when they occur. In 1853 or 1854 a terrible tornado dismantled and destroyed the house where my informant lived, and killed cattle in large numbers by driving them into the waters of the bay. Scarcely could the inmates save their own lives, as the wind blew furiously during a whole night. The *northers* are heavy periodical winds blowing from the north and northwest and sweeping the whole interior of Texas and of Mexico from the Louisiana border to Tampico. They check the growth of vegetation and are much dreaded by the population. In Matamoros the northers are blowing thirty-seven days in the year for an average.

The *fauna* and the flora of the Texan coast have been too often described by naturalists and travellers to need repetition. It will suffice to recall a few facts concerning both.

Herds of buffaloes came down to the coast in de la Salle's time and probably much later. Prairie-wolves were frequent on Matagorda bay as late as 1850; they fed chiefly on fawns but, when these were scarce they became desperate and attacked other animals and, when united in packs, were even dangerous to man. Deer were so plentiful that some could be shot from the windows of the settlers' houses.

Many birds of brilliant plumage lived in the prairie, but few songsters. Water-fowl, such as brants, geese and ducks were plentiful. Wild turkeys were common in the woods. The turkey-buzzards were regarded as useful birds and never killed by the Indian

population. The fish and amphibians are mentioned elsewhere (in Mr. Hammond's article). The octopus, or squid, did not come so near the shores of the lagoons as to endanger the lives of the coast Indians, who passed their lives more upon the water than on terra firma. The *manta*, or "blanket-fish,"[1] prefers deep waters and does not trouble the fishing population to any degree.

The *vegetation* around the coast lagoons mostly consists of weeds and flowers, as but a small part of these regions is wooded. Grease-wood, however, is frequent. A great variety of flowers embellished these prairies in spring and summer. As early as February the prairies around Trespalacios bay appear so full of white flowers, that the green grass can no longer be seen among them; in March everything appears red from a profusion of red geraniums, with a glutinous sap. In May the colors become more variegated, and blue rivals with white, pink and yellow-colored flowers, while in the autumn purple and yellow will predominate. In places where the grass is removed, a species of daffodil opens its petals after dusk. All these prairie growths were often destroyed by ravaging prairie-fires; when these became dangerous by approaching the camps and settlements, the Indians and whites fought them by slapping the fire with brushwood. Nevertheless houses were sometimes destroyed by their fury.

PHYSICAL CHARACTER.

The appearance of the Karankawa men and women can now only be described from the impression it made on persons who lived in their country, as we have no accurate anthropologic data or measurements to determine it scientifically.

All witnesses from earlier and later epochs are unanimous in describing their *men* as very tall, magnificently formed, strongly built and approaching perfection in their bodily proportions. Many southerners regarded them as giants, and Mrs. Oliver ventured the opinion that they measured about five feet and ten inches.[2] No

[1] This large fish, *Cephaloptera manta*, Bancroft, is described in Jordan and Gilbert, Bull. of U. S. Museum, 1882, p. 52, and in Zoolog. Journal, 1828–1829; IV, 444.

[2] A committee on anthropometry was appointed in 1875 by the British Association for the Advancement of Science, which has published the results of measurements of various nations and tribes of all parts of the globe since 1878. On the stature of persons we find the following statement:

Samoans	meter	1.853	feet	5, 10 97
Polynesians in general		1.762		5, 9.33
English professional class		1.757		5, 9.14

skeletons or skulls are known to exist, which could give a decisive proof of this statement. Their hair was as coarse as that of horses, and perhaps owing to their being bareheaded, it often assumed a reddish hue. They were not prognathic nor showed they more than ordinary Indian proportions in their cheekbones or in the thyroid cartilage (Adam's apple); but their foreheads were mostly low and broad, and the heads larger than those of the Anglo-American race. All had splendid white teeth, even in their older years.

A considerable difference was perceptible between the deportment of males and that of females. That of the men was, even when their bodies were of a heavy exterior, free, lithe and graceful. Their complexion was rather light-colored than of the cinnamon hue, since they ate more venison than fish. Although their jaws looked heavy, their chin was small and their lips thin, which agreed well with the long and slender hands and feet observed in many individuals. In some cases, the fingers tapered off most gracefully and ended in delicate-looking nails, the palm of the hand showing no callosities. Many men wore the hair so long as to reach the waist, and while sitting on their mats of skins they were in the habit of crossing the legs.

The exterior of the *women* was in many respects just the reverse of their male companions. Weighted down by the drudgery of domestic toil they looked sullen, morose and uninviting. Being shorter than the men they surpassed them in *embonpoint*, were quite plain and even in youth not pretty. They showed no fancy for wearing ornaments. Very few children could be seen about their lodges and of young girls almost none, and it is very probable that the men in the tribe exceeded the women numerically. The blood was kept pure, since but a few mixed bloods could be noticed.

Patagonians		1.754		5, 9.00
Iroquois Indians		1.735		5, 8.28
North American Indians		1.726		5, 7.93
Ojibwē Indians		1.700		5, 6.90
Bushmen (Africa)		1.341		4, 4.78
Average stature of men	meter.	1.658	feet.	5, 5.25

(Extract from American Naturalist. 1884, pp. 646, 647.)

When our informant spoke of the tall stature of the Karankawa, she referred to the men only, not to the women who are distinctly described as short and squatty. Five feet and ten inches are equal to 1.805 m.; thus the Samoans would be the only people surpassing the Karankawa men in height, and this is based upon the *old* observations of Lapeyrouse. Of our southern Indians now extant the Osages are *popularly* believed to be the tallest.

Children not yet able to walk were carried by the mother on the back wrapped in the loop of the skin worn by her. They used no cradles, but baby-boards. The babe was fastened to one of these which had the outlines of a child's body and was suspended to the ceiling of the lodge, by the thongs of a deerskin. While thereby its body became straight, the forehead of the baby was subjected to the flattening process. The children were rather quiet and cried but rarely. The boys very probably had their initiation trials like those of other Indians, but ceremonies connected with the *puberty* of girls have not been noticed among them by the white settlers.

The perfect physical condition of the people appears from the fact, that our informant never saw any deaf, mute, nor any case of squinting, though one lame man and two blind women came to her notice. The Karankawas were blessed with a sound appetite, for they were seen eating and drinking at all times of the day; after the settlers had finished their meals they appeared around the houses to ask for food.

FOOD.

The duty of procuring food for the family devolved upon the men, exclusively, and that of preparing it for the meals upon the women. There was no difficulty of procuring deer-meat and ducks, for they were as plentiful as could be wished. Of the latter, Captain Bridges once shot ninety before breakfast time. The other animals hunted by the Indians were the bear (at some distance from the lagoons) and the rabbit; of birds, the brant and other geese with their eggs; of shellfish, the oyster, which they ate on the shell.

Of fish, it was only the larger species which they caught, like the salt-water trout and the "red fish," which resembles the codfish.[1] They never used nets or angling lines. Of turtles, the great green turtle, hai'tnlûkn, often $3\frac{1}{2}$ feet long, was brought by them to the shore alive and then killed and eaten. The lagoons teemed with porpoises, but the Indians did not hunt for them. The shooting of fish by means of arrows is found with other tribes as well. The Omaha Indians used a special kind of arrows, without heads, for the purpose; *cf.* Mag. Am. History, N. Y., 1839, vol. XXII, p. 78; J. A. Villa Señor, Theatro Americano, I, p. 400, sq., states that

[1] Other fish caught by them are enumerated in Mr. Hammond's article, which also describes the mode of killing them.

the Seris in the gulf of California, pierce fish on the salt water with arrows: "los peces que (los Seris) fisgan à flechazos en el mar."

Although these Indians were not agriculturists and had no maize, their vegetable food was as varied as that obtained from animals, for which they cared much more. The soil contains a bulbous nut, without shell, which they dug and ate without cooking;[1] other bulbs were utilized also, and berries were eaten. Though salt was so near at hand, they used chile for seasoning, like the Mexicans. The tunas or cactus-figs grow there abundantly, but the Indians valued them but little, though in Cabeça de Vaca's time it was a staple food on the coast, and one tribe was named after these succulent fruits (Los de los Higos, p. 23). The Karankawas, after obtaining a quantity, laid them in the sand and rolled them with their feet until the sharp prickles were removed. The white settlers made pies of them. The Indians also ate the persimmon, this being the only fruit growing there on trees.

The cookery of these natives was a rather simple affair. Every lodge had but one iron kettle, but several made of pottery, all unwashed. Instead of mortars the women used cylindric low stones for mashing and grinding fruits or seeds, a larger stone being used upon these for crushing. They prepared but one kind of pottery from clay, the vases having a globular bottom, so that they had to be placed into a hole in the sand. They had no handles and measured in diameter about twelve inches. Mrs. Oliver observed their manufacture but once; then it was a man who made some pots and ornamented them on the outside with little designs, faces, scrolls, scallops, etc., in black paint.

When the Indians could not beg bread enough from the settlers, or molasses and other food, they mixed flour with water, laid the dough upon a flat stone and thus set it to the fire for baking. Meat was boiled or roasted on the coals, oysters were cracked in the fire and then eaten. They liked coffee very much and wanted it sweet.

The species of fish eaten by the Indians and their method of killing them are described in Mr. Hammond's article. They often caught more fish than they could dispose of, and then bartered them to the whites for household articles.

In that part of the coast the Indians always managed to get

[1] This ground nut had appendages consisting of long fibres, or films, and was of thimble size. It tasted better than the peanut.

pure, fresh water, though the whites did not know where they obtained it. The colonists had wells, no cisterns; the water of these wells was always of a brackish taste.

Of domestic animals they kept only the dog, who was of the coyote or wolf-like species as mentioned above.[1] They kept many of these, but since they were an erratic people and performed their wanderings by canoe, they never had cattle nor horses, and when mounting horses showed themselves a poor sort of cavalry.

CANOES.

Their canoes were of two kinds, both being called awā'n by them: (1) the aboriginal *dugout*, about twenty feet long, narrow, yet capacious; (2) *old skiffs* obtained from the whites, much broader than the dugouts and flat-bottomed. A mast with a little sail was occasionally set up, but for want of space they were never seen paddling or rowing them.. Mrs. Oliver states that neither of the two was used for fishing, but served for transportation only; and these embarkations were so frail and untrustworthy that they could never have ventured to go out upon the open waters of the gulf. The dug outs were not made smooth upon the outside, but had the bark still on.

DRESS.

Their articles of wardrobe were exceedingly few in number, and before the advent of the whites they probably moved about in a perfectly adamitic state, except during the coldest time of the year. Hats or head-covers were unknown. The men wore a breechclout of skins, the women a skirt of deerskin; from the knee downward nothing was worn, and children under ten years went nude. Blankets (kwi'ss), obtained from the colonists, were worn only during cold weather, but skirts and all other garments used by the Texans were disliked. Women sometimes begged for dresses (kwíss kádla, *calico*), wore them once or twice, then tore them to pieces or had them on for some time with the fore parts on

[1] Dr. I. L. Wortman states in Rep. Geol. Survey of Indiana, 1884: "It is by no means uncommon to find mongrel dogs among many of the western tribes, notably among Umatillas, Bannocks, Shoshones, Arapahoes, Crows, Sioux, which have every appearance of blood-relationship with the coyote, if not, in many cases it is this animal itself in a state of semi-domestication." See also Amer. Naturalist, 1873, p. 385; "Native American Dogs," *ibid.*, September, 1885, and reprinted in Kansas City Review, Nov., 1885, pp. 239-243, from which the above quotation is made.

their backs. The blankets were fastened upon their bodies with guisache-thorns serving as pins. The sharks' oil which they rubbed on their bodies to keep their skins smooth and supple, emitted a most disagreeable odor, so that horses and cattle ran away from them,[1] sometimes for three miles from the stable, and this oil would have ruined the best dresses within a short time. Men sometimes fastened some yards of calico on their bodies, and trailed it behind them when not engaged in hunting.

The skins of panther, bear, wild-cat, raccoon and cow, which they had in their lodges, were used like mats to sit and to sleep upon, but did not serve them as garments.

ORNAMENTAL ATTIRE.

The gentle sex is generally supposed to be more fond of ornaments of dress to heighten its attractions, than are the males; but among the Karankawas just the opposite was observed. Their squat and squalid females appear to have disdained ornaments, but the males with their uncombed though braided hair and unwashed faces, loved to have some ornaments dangling about their bodies. Their braids consisted of three strands and were rather long; they never knotted the hair to make it shorter, but sometimes inserted bright objects, as ribbons, bits of colored flannel, etc. The women never braided their coarse hair nor combed it, although some combs were seen in their lodges. The men generally arranged their hair with their hands. On the throat (not on chest) they wore small shells, glass beads, fruits of the pistachio tree, little disks of tin, brass or other metal. Mother-of-pearl was not utilized for the purpose. Rings were worn also, when obtainable. They manufactured bracelets, one inch in width, of deerskin with the hair left upon it and tied them by little strings fastened on each end. The fact that both sexes wore them on the left wrist only, makes it plausible that they also served as wrist guards to hunters.

The custom of head flattening, considered as a mark of bodily improvement among so many southern tribes, was much in favor among this coast people. The babies of *both* sexes had to undergo the process, and their *foreheads* only were flattened. A piece of cloth was first applied, then a thin board, then a cloth inlaid with moss or some other soft substance to make a wad, all of these be-

[1] I have mentioned an instance of this recorded by an author of the seventeenth century; *cf.* p. 24.

ing tied around the head with a bandage, and left to stay there about one year, day and night. Even after twenty years the effect of this proceeding was perceptible.[1]

TATTOOING.

More conspicuous than head-flattening are the tattooing marks observed upon the majority of the tribes who walk around wholly or partly naked. Many Indian communities are distinguished by peculiar tattoo-marks which they claim as belonging exclusively to themselves. Thus the Karankawas had the face-marks described by my informant as their own, and they must have made a strong impression at first sight if not on the Texan Indians, at least upon the white people. These lines and figures were all of blue color, and though the substance used is unknown, we are acquainted with the fact that black substances, as soot, charcoal, burnt plum seeds, etc., become blue when placed subcutaneously. Tattooing was applied to the face only, and only one man was remembered, about forty years old, whose chest showed tattoo-marks. Boys were not tattooed before their tenth year, and young women marrying into the tribe on their arrival already bore the same style of tattooing, as the women of the band frequenting the inlets of Matagorda bay.

Body painting will be discussed below.

DWELLINGS.

The lodges or wigwams of these migratory people were far from being substantial, as they could be erected and taken down again within an hour or two by the women, to whom this manipulation devolved in this and the majority of other tribes. Their mode of construction having been specified in the two articles preceding this, I have to add a few particulars only. These primitive, tent like huts were round, or intended to be so, and were called bá-ak; they contained about seven or eight people and afforded no protection against the rain, which would pour through the roof (by courtesy so called) of the structure. For want of a smoke-hole, the smoke had to escape gradually through the willow-sticks or anywhere it could. Very tall persons had to bend their heads in coming in, and

[1] Head-flattening prevails not only upon the Pacific *coast* from southern Oregon to 54° N. Lat., but also in Central America Palestine, Asia Minor, etc. In the last-named country the Yu''ru''k are using *wet* bandages for the purpose. *Cf.* von Luschan in Berl. Gesellsch. Erdk., 1888. p. 53, and my own article in Migration Legend of the Creek Indians, vol. II, pp. 53–55.

when inside would touch the top. There were no seats going around the lodge walls; all the property of these people, weapons and cooking vessels, were lying on the ground, and they sat, ate and slept on their fur-skins on the lodge-floor, using them as mats.

The lodges of the Tonkawē (yétsuχan) and Comecrudos (wámak) are differently constructed; they are cane or willow-stick lodges, flat on the top, open on one or two sides and covered with brushwood and sail-cloth, old blankets, etc., on the top and the closed-up sides. They average in height from five to seven feet. The Tonkawē term, yétsuχan, is derived from tsúχ, tsóχ, *cloth, textile fabric*, also *what is interwoven* or *wattled*, and yétsuχan therefore corresponds best to our word *brush-lodge*.

TRIBAL GOVERNMENT.

Passing over from the physical to the mental aspects which this Indian people presents to us, our information is scanty also, but the organization existing in other tribes of the south throws some light upon the subject.

What we know about their tribal rulers is, that they were ruled by two kinds of chiefs: they had chiefs for their civil government, whose succession was hereditary in the male line, and war-chiefs, appointed probably by the civil chiefs. No women were ever known to have acted as chiefs.

One hundred years ago their territory had a considerable coast-front and must have harbored a large population. But whether this was ever united into one confederacy, like that of the Creeks or Caddos, is doubtful, for we have no reports of any alliance for offensive or defensive purposes under one head chief. If such a confederacy or symmachy ever existed, it must have been powerful and wide-reaching. It is more probable that this coast people formed a disconnected national body living under separate chiefs, which was united only by the tie of a common language, by war-expeditions undertaken under a common war chief and perhaps by phratries and gentes having the same names throughout. The Caddos and Tonkawē have the gentile system, and the mention of vendetta or blood-revenge among the Karankawas also seems to point to the existence of a system of totemic gentes.[1] After mar-

[1]As I have pointed out previously, Cabeça de Vaca states that individuals of the same gens always went together; but it is uncertain whether that coast tribe seen by him was of Karankawa affinity or not.

rying, the Karankawa often took their fathers-in-law and mothers-in-law into their lodges and lived with them.

MORAL CHARACTER.

It is certainly a difficult task to sketch the moral qualities of a nation, of which a few tribes or bands only were known to the white people, and under circumstances which make us doubt the veracity of the informants. Indeed who would be inclined to believe what what one man says about another, whom he is constantly trying rob and kill, and who is on that account cruelly punished by him from time to time?

In the earlier epochs they were filled with hatred against the Spaniards on account of their cruelty and haughty demeanor, but were not hostile to the French, who knew how to treat them in a friendly manner. But their warlike qualities and anthropophagy always made them an object of terror to the travellers and settlers of the white race, and by the Anglo-Americans they were regarded as selfish, mean, cruel, crafty and treacherous. Ignorant of any rights of property in our sense of the word they showed their thievish inclination by purloining food, knives, clothing and such household articles as they could use for themselves;[1] but were not burglars. Their lazy habits prompted them to continual begging and rarely were they willing to perform the slightest labor, no matter what reward was offered to them. But these are qualities inherent to almost every savage people. Indolence is charged even to many so-called civilized communities. Why should a primitive tribe, which had always lived upon the liberal gifts of nature, suddenly change their habits to please some settlers who came to squat upon their domain?

To the Texan settler who came to these coasts from civilized communities, these Indians certainly appeared as a ferocious type of unmitigated savagery, untempered by the milder influence of agriculture which has exerted such a civilizing power among so many of the northern and more so among the southern tribes. Mrs. Oliver sketches the people of the band near her home as "surly in their aspect, averse to conversation, apparently feeling no interest in anything that was said; they spoke to each other and to the whites in guttural, indifferent tones and with faces averted."

[1] This reminds us of what Granville Stuart states, in his "Montana as it is" (New-York, 1865), of the Snake Indians: "They are not real thieves, but steal just enough to keep their hands in."

They sometimes tried to deceive her in giving words of their language, and most of these in her list were obtained from women.

A "witty" joke, rather characteristic of their mode of thinking, was perpetrated by a young man, called Kwásh or "Fire" and is related by her as follows:

Kwásh was at times employed by her father, Mr. Bridges, to do household work, and at one time, Mr. Bridges, wishing to treat his northern guest to some genuine prairie venison, sent Kwásh out to kill a deer. In due time Kwásh returned apparently unsuccessful. He shook his head mournfully to all eager inquiries, and wore an air of extreme disappointment. Judge, therefore, of the effect produced and which Kwásh keenly enjoyed, when nearly an hour later, after having eaten his dinner, he said to her in a low voice: "ne báwus kawá-i, ná-i dó-atn ahúk," *let me have the horse, I have killed a deer.*

When judging about people, their wicked qualities leave a more ready impression upon our minds than the good ones and seem to preponderate over these. It is, therefore, unjust not to make mention of the latter qualities also. When coming to see the colonists, they were not obtrusive, but rather dignified and reserved, and when they entered their houses they attentively examined the pictures hanging on the walls. When asked to work for money they were always frank enough to say "we do not want to work:" Karánkawa kóm ta takína). Gratefulness, devotion or kindred feelings could certainly not be expected from these natives, for these qualities are rare enough even among individuals of cultured nations; hospitality, however, is found among almost all nations of the earth and may not have been wanting altogether even upon that distant coast of the "Lone Star State."

Between husbands and wives no sign of fondness or intimacy could be observed and they rarely spoke to each other, but between parents and children affection was sometimes noticed, especially on the mother's side. The women were not examples of chastity; hence but few children were born and our informant never saw over two in one family. Widows remarried as soon as opportunity offered itself. Children were not often visible and those seen were mostly babies. Adult or half-grown girls were scarce in all their bands.

The Karankawas suffered no interference of outsiders in their marital affairs and strongly resented any attempt at such. When

a band made its temporary stay at Port Austin, about the year 1839, one of the wives became suspect to her "liege lord" as to her chastity. He seized her by the hair and pulled her over the steep bluff, about five feet high, to the beach of the lagoon and beat her terribly. Aroused by her cries, the settlers interfered, but this exasperated the Indians to such a degree that they resolved to revenge themselves by a night attack. They had a ceremonial dance called "fandango," that night, as it was then full moon. Chief Antonio's wife, who was of Comanche descent, managed to notify Mr. Bridges' family of the intention, and the colonists remained wakeful after the lights had been extinguished and hid themselves in the lumber piled up about the house. After a while the husband of that woman was seen sneaking through the high grass toward the house. Several travelling men then stopped at the house, all of whom were armed. Captain Bridges advanced with cocked gun towards the dusky form in the grass, shouting: "What are you doing here? If you disturb us once more, you will all be killed by the settlers at Matagorda and of our neighborhood!" This was effective and the man withdrew; the inmates of the house watched all night long, but no attack was made and the next day the band retired to a distance of four miles near other settlements.

MANNERS AND CUSTOMS.

The information we can present upon these points is by no means exhaustive; this is a matter of regret, as the Karankawa certainly had many curious customs of their own, like all the other aborigines. An instance of this is the ceremonial *weeping* referred to above.

Among their games and pastimes shooting with the bow was prominent. They often shot at the mark or shot the arrows up perpendicularly into space, and their shooting matches were rather lively. Arrows shot at the mark and sticking in it were sometimes split in two the long way by another Indian shooting at the notch; many young men were able to do this at a distance of eighty feet at least. They also threw hatchets at the mark with wonderful precision, and rivals often engaged in brawls or fights with knives to settle their "rights." They also had ball plays and wrestling matches, one of their names, Kéles, *q. v.*, being derived from the latter practice. No gambling or guessing games seem to have existed among these people at that time.

Tobacco was smoked by them in great quantities in cigars or cigarettes made with maize husks, Mexican fashion.[1]

As to the disposal of their dead it is not definitely known which mode they followed. Cremating was out of the question, since there was no timber or bushes in the neighborhood of Trespalacios bay, and no place of sepulture was ever known to exist or was alluded to by these Indians. Neither did they burn the lodges in case the owners died; if so, the white colonists would have heard of it. An Indian, about thirty years of age, had been failing in health through phthisis and became too weak to move about. His tribe, wishing to depart for another shore, concluded to leave him near Captain Bridges' house. They were dissuaded from doing this and promised to take him away. But after their boats had left the shore, and it was supposed they had all gone, four men brought the sick man back in a blanket, deposited him in a bush near the house, then ran away. The colonists made a provisional tent for him and his son, and he lived two weeks longer. Two days after his death his brother came to claim the boy who was three years old and had been given to Captain Bridges by his father.

When a baby died belonging to the chief, it was certainly not buried there; the Indians remained quiet in their lodges, the parents were much afflicted and a gloom reigned over the camp. Two days after they left for other parts. They appeared otherwise entirely indifferent as to sacredness of feeling or particular rites in reference to losses by death.

Further information on their customs is negative only. Upon inquiry I learned that probably they did not observe what is called the *couvade,* kept no prisoners of war as slaves and did not manufacture any mats or baskets, but made coarse pottery and knew how to dress skins. There were two men in the tribe greatly despised by the others, so that they probably knew the "peculiar institution" of hermaphrodites, or men in women's clothes. Cabeça de Vaca also mentions the *amarionados* seen by him. The southern custom of scratching the knees of every warrior once a year did not exist here.[2] Fire-wood and other loads were carried upon the shoulders, or on the back by means of a strap.

[1] The various modes of using tobacco among the Indians of the West Indies, where this practice was first observed, have been investigated by Dr. A. Ernst of Carácas, "On the etymology of the word *tobacco*," Amer. Anthropologist of Washington, vol. II, 1889, pp. 133-142.

[2] The Shetimashas had this custom, and among the Chá'hta coal dust was rubbed into the bleeding wounds inflicted upon their knees once every year.

MENTAL ATTAINMENTS.

Before describing what is known to us of the religious and transcendental ideas of the Texan coast people, I gather under the above heading a few disconnected points apt to illustrate the degree of mental development acquired by them.

Although the women were not manufacturers of mats or baskets, cooking pots with rude ornaments were seen in their camps. A block of wood with a roughly-wrought human face served as a doll to the children of a family; who, when scarcely two years old, often ran into the water of the bay up to their necks.

Besides some rude attempts at wood-carving a beginning of the plastic arts could be seen in the appliance of a paint, which was either red or black, and of a clay producing a black color. With these they painted figures of animals and human faces upon their skins and upon pots and articles of wood. These paintings were far remote from any artistic finish and were but seldom seen. The dugouts were not painted, as the bark remained upon the outside. Their tattooing has been referred to already.

The musical instruments of the tribe are described by Mrs. Oliver on page 18.

Of their mode of counting the numeral series would give us some idea, if we had more of it than the numbers from one to ten. Like other Indians they counted upon the fingers, commencing at the small finger and ending with the thumb. Of this their word for *five* is conclusive evidence, for nāt'sa bĕhema "*one, father*," means to say that while counting on the *one* or *first* (nā'tsa) hand they had arrived at the *biggest* or *thickest* finger, which in some languages is symbolized by "father, mother, or old." The haíkia, *two*, composing the numerals from six to nine, show that they then counted the fingers of the *second* hand. To say *twenty*, *thirty*, etc., they held up both hands twice or three times.

Other material helps were used whenever computations had to be made extending over days or weeks, or reaching high figures. Most Indians use sticks from one to three inches in length when days have to be counted from a certain period, and after this period throw away one stick every day. To count loads a young Karankawa used the following expedient. Captain Bridges, wishing to construct a road of sea-shells, ordered him to count the necessary quantity of shells taken in a wheelbarrow to the places designed; he

then had to be absent for a while, and the young Indian kept the record of his wheelbarrow loads by placing for each one a stone in a row, sometimes three, sometimes four in a day, and by beginning a new row for every day he worked.

One of the medical or conjuring practices of these Indians was to suck the disease from the patient's body, and welts could often be seen on their skin. From this we may judge that their conjuring did not differ materially from that of other Indians. They often called on Captain Bridges for his medicines and so they must have been, in critical cases, distrustful of their own conjurers.

The Karankawas could not be prevailed upon to communicate their Indian names to the white people and thus Mrs. Oliver learnt of one only, Kwásh or *Fire*. But everyone had an English or Spanish name and many men went by the burlesque military and other epithets in use among Americans, as "Captain," "Major," "Colonel," etc., these being placed before their assumed baptismal names. The latter they changed frequently, thus Captain Jim, *e. g.*, might be known in a few weeks under the new name of Captain Jack. This reluctance of acquainting people outside of their tribe with their Indian names is frequent among Pacific and southwestern Indians and I found it to exist among the Tonkawē Indians, then at Fort Griffin, on the clear fork of Brazos river, northwestern Texas. The Tonkawē will give to their children Comanche and English names besides those from their own language, which they are unwilling to communicate to others. And why? they believe that when somebody calls an individual by his or her name after death, the spirit of the deceased may hear it and be prompted to take revenge upon those who disturbed his rest; but if called in another language this would have no effect upon the spirit. Thus after having stepped into Hades' domain, an Indian seems to remember his own language only.

The Karankawa Indians possessed a gesture language for conversing with alien Indians by motions of the hands or body. Mrs. Oliver remembered one gesture of it, to express "*nothing*," which is approximately the same as performed by other Indians for the same idea. It consisted in stretching both arms forward horizontally with fingers extended, and then making the hands or arms diverge suddenly. The Akónkisa or Acconcesaws on lower Trinity river, Texas, had a "dumb" or sign langdage of the same description; *cf.* Dr. Sibley's "Message to the President," 1805.

For signalling to a distance they had several methods. They called each other's attention by a whistle, which was much shriller than ours. On clear days, generally at noon, they signalled news by columns of smoke from their camp fires, which were started from small pits in the ground, every Indian having a fire in front of his lodge. The column of smoke was made to ascend in more than twenty different ways, sometimes diverging or curling up in spirals, sometimes rising up in parallel lines. The shape of these smoke signals was as intelligible to their distant friends as spoken language, and the messages thus conveyed appeared to determine their movements. Some of these looked like the letters V and Y, others resembled spiral lines, or two parallel zigzag lines moving upward, or twin columns standing close to each other. How these columns could be made to go up in the directions intended for them was not known to the informant, and it is possible that the numerous prairie and camp fires burning at night at all points of the horizon were used by them as signals also. It is especially incomprehensible, how smoke could be made to diverge *laterally* in the manner seen by our informant.

RELIGION.

Of the religious ideas prevailing among the Karankawas nothing is known except what Mrs. Oliver has communicated in giving a sketch of their "fandango," which evidently was a misnomer for a religious ceremony and took place when the moon was full. They also celebrated it after very successful hunts or fishing expeditions resulting in a bountiful catch. The use of the black drink decoction of the yaupon-leaves[1] (*Ilex cassine*) was frequent among Indians of the gulf coast on both sides of the Mississippi and is also mentioned in Texas by Cabeça de Vaca. The Creek Indians prepared it in three different ways and one of these they adopted when the beverage had to serve for convivial purposes.[2]

It was a religious act of theirs, when they sent the smoke of tobacco through their nostrils first to the north, then to the east, west and south in an apparently unconcerned and careless manner.

[1]Pronounced yupón or yapón in Texas. The Texans find it in the woods, not on the coast-line and drink a *tea* or decoction of it with sugar and milk. The white people east of Mississippi river do the same.

[2]Compare my "Migration Legend of the Creek Indians," vol. II, 56–59, where I have adduced historic evidence upon the use of the "Black Drink."

Their staring at the sun, when it disappeared into the sea, has been observed with other Indians as well.[1]

The Karankawa were frequently heard to whistle, but at certain times only and with some apparent object. Thus we do not know whether this was founded on some superstition or not. The tribe or tribes frequenting Matagorda bay had never been visited by any missionary, as far as my informant could remember, and of their legends and historic traditions nothing whatever is known, except that they formerly had lively contests with some of the neighboring tribes, the Bidai and the Tonkawē. Of former migrations of their own people they were entirely unconscious.

[1]The ancient Creeks regarded it as a divine favor when they could travel at least once during their lives to the bay of Mobile to see the sun disappearing in its waters.

VI. THE KARANKAWA LANGUAGE.

It has been for a long time a desideratum to ethnologists to obtain reliable information upon this coast language, which could furnish a clew to the origin and racial affinities of the nation. This desire has now been gratified, though in a modest degree only, and I intend to present the scanty linguistic information now on hand under three headings:

1. The vocabularies.
2. The grammatic elements of the language.
3. Affinities of Karankawa with other languages.

1. KARANKAWA VOCABULARIES.

A. Vocabulary obtained from Alice W. Oliver.

a *and;* gaí a dĕmóa ná-i (this is) *my bow and arrows* (putting their hands upon them); gaí a dĕmóa áwa (this is) *your bow and arrows.*

aguíya *needle;* from Spanish aguja.

ähä'mmish *hush! don't cry!* (as said to children); ähä'mmish snî'n! *get away! scat!* (as said to dogs and cats; with sharp accent).

aháyika *friend.* The Spanish *amigo* was more used among them. When wanting to be on good terms with the whites, they preferred the term *amigo* and said: *mucho amigo!* kóm aháyika *hostile, enemy;* the Karankawas called so several of the tribes around them.

ahúk, ahók *to kill,* sing. and pl. of object; ná-i yé dó-atn ahók m'sús *I am starting soon to kill deer.*

aknámas, aknámus *to eat;* kóm aknámus *not eatable,* or *do not eat.*

áksōl *to whistle.*

akwetén *to drink.*

akwiní *tree;* ná-i amóak akwiní *I fell from the tree.*

ám *fish; aquatic animal,* see tchúta.

ámel, emphatic amé-el *hungry, cf.* mál; ná-i ámel, tá kwiamóya aknámus *I am hungry, I want to eat bread.*

ámhätn *flour;* yá ámhätn *corn flour, meal of maize.*

amóak *to fall;* kā'da amóak, kā'da owi'ya *the girl fell and wept.*

ánawan, ā'nawa *smoke* (?)

asháhak *now, presently;* hálba mushawáta takína; asháhak kwá-al, tá im *the chief has worked continuously; now he is tired* (and) *wants to sleep.*

atcháta! *good bye! farewell!*

aúd *snake, serpent.*

áwa (1) *thou, you;* pron. pers. of second pers. singular, also for dir. and indir. object: ná-i áwa báwûs *I give you.* Captain Jim áwa kosáta *Capt. Jim made it for you.* (2) *thy, thine, yours;* áwa kanínma *thy mother.*

awā'n (1) *dugout, canoe;* (2) *boat, vessel, ship.*

bá, bă', bĕ *wind;* wól bá *strong wind.*

bá-ak (1) *Indian lodge, cabin, willow-lodge, hut, wigwam;* gás bá-ak *to return home;* (2) *Indian camp;* (3) *house, building.*

bákta *day;* bákta budáma wál *day long past.*

báwûs *to give;* ni báwûs tesnakwáya *give me milk;* ná-i áwa kwiamóya báwûs *I give you bread.*

béhema, béhĕma, bé'hma *father.* Also occurs in numerals.

budáma *gone;* budáma wál *long past,* said of time; hálba budáma, gás messús bá-ak *the chief has gone, he will return home soon.*

búdel *barrel;* from Span. *baril.*

dă' *oyster.*

dáhome *egg.*

dán *to push;* glós'n kā'da dán *the boy pushed the girl.*

dé *tobacco.*

dĕmóa *arrow.*

dó-atn, dó-ĕtn, dō'tn *deer.*

dó-atn; this term occurs in the numerals: haíkia dó-atn *nine;* dó-atn hábe *ten.*

dó owal *sun.*

é *tooth;* é tesselénia *tooth-brush.*

ém *to jump, skip.*

énno *to suck.*
étsma *hand. finger.*
gă', gá'h *moskito.*
gá-an, ká an *to strike* with hand, club, etc.
gá-i, gaí *bow.*
gáta *domestic cat;* from Spanish *gato;* gáta kwán *kitten.*
gló-ĕssĕn, glós'n *boy;* gás, glós'n *come, boy!* a mother said to her *son* five years old; ná-i glós'n kwátso *my boy is sick.*
gllé-i, glé-i (1) *water* and any *liquid;* téskaus gllé-i *molasses;* (2) *sea, ocean, open waters.*
gusgáma *shirt; cf.* kwíss.
gwá, kwá *to read.*
hábe; occurs in dó-atn hábe *ten.*
haíkia *two;* composes the numerals: háyo haíkia *six;* haíkia nā'tsa *seven;* haíkia béhema *eight;* haíkia dó-atn *nine.*
haítn *to catch, capture;* ná-i kóta kuwaí haítn *I ran to catch the horse;* ná-i béhĕma haítn (go and) *catch up with my father!*
haítnlokn, a turtle species, called the *large green turtle,* frequently found in Matagorda Bay, up to three and one-half feet long: *Chelonia mydas.*
háyo haíkia *six;* seems to stand for ka*χ*áyi haíkia, abbrev. háyi haíkia *three times two;* háyo hákn *four.*
hákĕs *to sit;* kā'da hákĕs bá-ak *the girl sits in the house.*
hálba *chief.*
hamála *pretty, handsome;* tál ákwini hamála *this tree is pretty.*
îhié-ă, hié ĕ, hí-iä, híĕ-ă, iĕ-ĕ *yes!*
îṃ *to sleep;* tá îṃ *he wants to sleep.*
yá-an *great, large, tall, wide;* the opposite of kwā'n, q. v.
yáṃ *potato;* not the batate or "sweet potato."
yámawe *man.*
yé *to go, to walk,* reduplicated yéye; ná-i yé mĕdá-u ódn *I am going to shoot ducks;* ná-i yé dō'tn ahók *I am going to kill deer;* ná-i yé wól *I walked considerably.*
yétso *to stand.*
yŏ'ta *music.*
ka *to love, cherish;* ná-i áwa ka *I love you.*
kā'da *girl;* mothers addressed their daughters by this term: gás, kā'da! *come, girl!*
kádla *calico;* kwíss kádla, see kwíss.

káhawan, ká-awan (1) *to make, produce, manufacture,* as bread, articles of wood, etc.; ná-i dĕmóa káhawan *I make arrows;* (2) *to grow,* said of animals and plants; kwánakwan in the reduplicated or iterative form; kwá-an *young*; lit. "growing;" kwánnakwan akwiní? *do they grow on a tree, on trees?*

kaíta, katá *to laugh;* áwa katá; kaúpn! *you laugh! tell* (why)!

kaχáyi *three.*

kanín, kenín *breast; female breast, teat;* kanínma, kĕníuma *mother;* ná-i kĕníuma *my mother.*

kassídshuwakn *to hurt, injure, cause pain.*

kássig *to pound,* as maize, etc., is pounded by means of a stone.

kaúpn *to tell, to say to, to talk, converse;* kaúpn ná-i béhĕma gás bá-ak *tell my father to return home;* ná-i kanínma béhĕma tá kaúpn *my mother wants to speak to the father.*

kĕdō'd, kĕdâ'd *crane.*

kékeya *foot, feet.*

kíss *dog.*

klabán *well, healthy, in good health;* áwa kănínma klabán? *is your mother well?*

kóm, kō'm, kúm (1) *no!* (2) *not;* kóm aháyika, see aháyika; kóm aknámus, etc.

kosáta *to perform, do, to make;* ná-i kwátchi kosáta mĕssús *I shall soon build a fire.*

kóta, kotá *to hasten, to hurry;* ná-i kotá bá-ak *I am hurrying home.*

kúdn, kódn, kútn *bird;* kútně wólya (1) *prairie chicken;* (2) *chicken, hen.*

kúmna *to know, to understand;* kúmna? *do you understand?*

kû'nmil *gunpowder.*

kuwáyi, kuwaí *horse;* from the Spanish *caballo.*

kwá-al, kwā'l *tired, exhausted;* áwa kwá-al! hákĕs! *you are tired! sit down!*

kwā'n and kwánakwan *to grow;* see káhawan (2).

kwā'n, kwán (1) *little, small;* (2) *young* of animal, *child, babe;* gáta kwā'n *kitten.*

kwáss, kwás *to know;* more frequently used than kúmna. Ná-i kúm kwás *I do not know;* áwa ná-i kwáss? *do you know me?*

kwátchi (1) *fire;* (2) nom. prop. masc., "Fire."

kwátcho, kwátsu *sick; cf.* kwátchi *fire,* fever-heat being often compared to fire; and kwá-al. A'wa kwátsu? *are you sick?*

kwiám *maize, Indian corn;* kwiamóya *bread;* glós'n akwámus kwiamóya *the boy is eating bread.*

kwíss (1) any *cloth, textile fabric;* abbr. to gus in gusgáma, *q. v.*; kwíss kádla *calico dress, gown, woman's dress.*

lá-ak *goose.*

lá-akum *round;* globiform, circular and disk-shaped.

labá-i *whiskey.*

láhama, lá'hhama *heart.*

madóna *pig.*

mál *dead.*

matákia *to hate;* ná-i áwa matákia *I hate you* (said once by a Karankawa child to a bench when falling over it).

matchíta *hatchet;* from Spanish *machete.*

mawída *to marry;* from Spanish *marido.*

medá u, medaú, mědáw *canvas-back duck;* prob. generic for *duck.*

messús, měsús, m'sús *by and by, after a while, soon, at present.*

mudá? *where?* kíss mudá? *where* (is) *the dog?* áwan mudá? *where is the boat?*

mushawáta *for a long while, all the time, always.*

mutá *dear, affectionate.*

náyi, ná-ayi, ná-i, ná-î (1), *I,* pron. pers. first pers. singular, abbrev. into n'; n' tché áwa *I see you.* Also for obj. case: áwa ná-i kwáss? *do you know me?* abbr. nĕ: nĕ báwûs kwátchi *give me fire;* (2) *my, mine:* nái bé'hma *my father;* ná-i gai *my bow;* ná-i gló'sn *my boy.*

nā'tsa *one;* nā'tsa béhema *five,* haíkia nā'tsa *seven.*

nótawa *to swim;* ám, kíss nótawa *the fish, the dog is swimming.*

nyá, niá *there, yonder;* kíss niá *the dog* (is) *there;* wál nia *far off;* ná-i awán tchá nyá *I see a boat over there.*

ódn, û'dn *to shoot;* ódn dĕmóa *to shoot arrows;* áwa ódn m'sús *you shoot now!* in the sense of "you may shoot presently."

ŏ's, óss *bear;* from Spanish *oso.*

owíya *to weep.*

pál *black.* (?)

plá *good, nice, fine, useful;* in the concrete as well as in the abstract and moral sense; the opposite of tchúta. Madŏ'na aknámus plá *a pig is good to eat.*

silekáyi *knife.*

snî'n; see ähä'mmish.

tá *to want, wish, desire;* gás! ná-i áwa ta *come! I want you;* kóm tá takína *he does not want to work;* glós'n ém tá wól *the boy wants to jump to a distance;* also signifies "the boy can jump far out"; glós'n tá téskaus-gllé-i *the boy wants molasses;* ná-i tá hákĕs *I want to sit down.* Also used as auxiliary verb for the future tense.

táhama (1) *to break,* as china, sticks, arrows, etc.; (2) *to tear,* as cloth.

takína *to work.*

tál, táll, pron. dem., *this, that; he, she, it.*

tamóyika *red.*

ténno *too, also, and;* ná-i ténno Walúpe *I and Guadelupe;* glós'n aknámus ténno *the boy eats* (of it) *also.*

téskaus *sweet; sugar;* téskaus gllé-i *molasses;* ná-i aknámus kwiamóyi téskaus-gllé-i *I am eating bread with molasses.*

tesnakwáya *milk.*

tesselénia, teselénya *brush; cf.* é.

téts'oa, tétsoa *beef, cow, cattle, beef-meat;* Col. Robinson tétsoa ahúk *Col. Robinson has killed a cow.* The meat had to be specified by giving the name of the animal.

tólos, tólus *to run; to run fast;* nĕ báwus kwátchi! tólus, tólus! *give me fire! run, run!*

tuwámka *yesterday;* also referring to *past time* in general.

tchá (1) *to see, behold;* n' tchá áwa *I see you;* ná-i áwan tchá *I see, perceive a boat;* (2) m' tchá áwa? *how do you do?* lit. "how do you find yourself?"

tchápn *to be on the point of;* n'tchápn . . . *I am going to . . ;* n'tchápn áwa ō'dn *I will shoot you.* Etymologically connected with tchá *to see.*

tchaútawal *to touch* something; wal perhaps a separate word.

tsō'l *blue.*

tchúta *bad, obnoxious, wicked, dangerous;* ám tchutá *octopus* "dangerous fish;" kóm aknámus tál ám; tchúta *this fish is not eaten;* (it is) *bad.*

wí-asn *rain.*

wól, wóll, wál (1) *strong, powerful;* wól bá; see bá; (2) *much, a great deal of, plenty of;* wă'l gllé-i *much water;* ém wól *to jump to a* (great) *distance, to take a long leap;* wál nia *far off,* "way yonder;" ná-i yé wol *I walked a good deal; cf.* bákta.

wólya, see kúdn.

wú-ak *to lie down;* ná-i bé'lma wúak, tá im *my father lay down to sleep.*

B. Vocabularies obtained from Old Simon and Sallie Washington.

The following short series of Karankawa terms I have obtained from two old persons, whom I met among the Tonkawē tribe of Indians in September, 1884, who then stayed in northwestern Texas, near Fort Griffin, in Shackleford county. Both claimed to have lived when they were young for a considerable time among the Karankawas on the coast.

One of them was called *Old Simon;* he was not less than seventy-five years old and it was a difficult matter to obtain any reliable information from him on account of an extreme debility of body and memory. He called the tribe Karámkawa or Kéles, Kílis, *wrestlers*, and saw twenty lodges of theirs about or after the year 1835, near the mouth of the Rio Grande, which would place this portion of the tribe much farther south than we knew them to live at that epoch. They wore no moccasins and had a powerful physique. Near the coast he had also seen three other tribes walking barefooted: the Minai (or Bídai) in twenty-five lodges; the Carrizos in five lodges near the mouth of the Rio Grande and the Kharimame, Khaimáme or Hanáma in ten lodges. The Bidai were then southeast of Austin, the capital, and the third tribe must have been the Xaranames, mentioned in some Mexican documents.

The following words were all he remembered:

awátchχol *grass.*
éwē *come! come here!*
gaχiąmétět upā't *long ago I spoke* (the language).
hókso *alligator.*
húmhe *fire.*
káhe *tobacco;* ka swénas *cigarette.*
koláme *frying pan, tin bucket* (Aztec *comalli ?*)
kwá má *black horse.*
kwán péka *white horse.*
kwó-om, kwōm *no.*
χankî, níktam! *come quick, boy!*
napé-nai pátsim *I speak, tell, converse.*
napé-nai naχerúaχa pára *I am very angry.*
Tchankáya *Tonkawē Indian.*
tíkĕmai *beef.*
upāt (emphatically: upá-ā-āt) *long ago.*
úshi níktam *a little man, a youngster.*

My other informant was a blind old woman, not much younger than Old Simon; she was called *Sallie Washington*, on account of having once been with a delegation of Texan Indians to the capital, brought there by Sam Houston. She had once lived with a man of the Karankawa tribe for a considerable time, as reported. The words which she remembered confirm some of Old Simon's statements.

ewé-e! *come! come quick!*
háka! *sit down!* tchakwamé! *sit down here!*
ká-as waná! *come here!*
χankéye *to run, hurry, hasten.*
tapshewá *hog.*
wána! *go away! or let us go!*

Both lists were incorporated into the collection of manuscripts of the Bureau of Ethnology and subsequently published in the "Globus" of Braunschweig, 1886, Vol. 49, pp. 124, 125.

The small extent of these two lists renders any comparisons difficult and they probably represent another more western dialect of Karankawa than the one Mrs. Oliver was familiar with. Many words agree pretty well with her list. These two Tonkawē Indians once had tattoo lines along their noses, as I was informed, and although all traces of these had disappeared when I saw them, there is nothing impossible in this. The Karankawas were said to have had the same lines, and the Mexican tribes around the Panuco river had them also. I read the terms of these two lists to Mrs. Oliver, but she could not remember having heard any of them.

The proof that the words furnished by Old Simon and Sallie Washington really belong to the same linguistic stock as the dialect obtained from Mrs. Oliver, and that if the one is accepted as being Karankawa, the other must be considered Karankawa also, is furnished by the following coincidences:

kwá *horse:* kawáyo, kuwái.
kwó-om *not, no:* kō'm̥, kóm̥, kúm̥.
nai *I*, in napé-nai: náyi, ná-i.
háka *sit down* (is also contained in tch-*ak*-wamé), hákĕs *to sit down.*
ká-as *come!* gá'hs, gá's, *to come.*

In the following linguistic comparisons and the grammatic sketch only incidental use will be made of these two little word-lists, by using the sign S.

Mrs. Oliver also remembered a song worded in that language and heard from a woman of the tribe, who uttered it in an extremely monotonous strain, two lines at one breath, without any rise or fall in the intonation. It runs as follows:

Nátsa kwān kódn hákus akwinî
tál áksol, tál áksol, tál áksol, na tchá;
nátsa kwān gló-ĕsn gás, gá-i demŏ'-u,
"n' tchápn ódn áwa, hamála kwán kódn!"

The translation runs as follows:

One little bird sits on a tree,
he whistles, he whistles, he whistles, I seē;
One little boy comes with bow and arrow,
"I will shoot you, pretty little sparrow!"

When I made the remark, that the use here made of nátsa as an indefinite article, of tál for *he*, and of ná' tchá *I see*, was and could not be aboriginal, she said that I was right, and that the song seemed to be nothing but a translation of a well-known American cradle-song of the English language; that woman, Lettie, knew more English than other squaws, and also showed herself more affectionate to her children. The original song probably was as follows:

Little cock-sparrow sat up in a tree,
he whistles, he whistles and thus whistles he;
a little boy came with his bow and his arrow,
and said: "I will shoot you, poor little cock-sparrow!"

A fragment of another cradle-song was also remembered, of which the two first lines were the following:

ähä'mish glós'n, kóm owîya,
áwa béhema gás mĕssús.

Of this the original appears to be:

Rockaby baby bunting, your father's gone a hunting;
mother's gone to get the skin, to wrap the baby bunting in.

Some more linguistic material besides the above is preserved in the place and river names of these coast tracts, though by their very nature these names can be of little use to us. Those that could possibly belong to the Karankawa language, are Kopano (ā long), Aranzaso or Aransas, Manawhíla Creek, Anaqua town with Anacuas River and Rancho Anaquitas, Cameron Co., Ecleto Creek, an affluent of San Antonio River in Karnes County. Two of these

could possibly be reduced to Tonkawē, but not yet to Karankawa words: Kopáno upon Kopano Bay, a large side inlet of Aransas Bay, resembles T. kópol *hollow, concave, round;* kópan, *the interior, inside of*, especially of the animal body; T. kopánek káχa-u yeikéwa, *bile, gall*, "what becomes black in the entrails." Anaqua town, Victoria Co., on San Antonio R., and Anacuas River, affluent of San Gertrude's Creek, Nueces Co., may contain T. ánaχok, *many* (lodges, or Indians).

Several Indian names thereabouts belong to the Nahuatl language and were imported there with several dialectic terms still heard in the Texan-English and Texan-Spanish, by the Tlascaltec Indians settled there for protecting the newly established missions. Thus we have Papalote town and creek in Bee Co., Chiltipin town and river in San Patricio Co., Atoyac River in Eastern Texas, affluent of Angelina R., running into Neches River (Azt. atoyatl *river*) and perhaps Talpacute Creek, Bee Co. A town, Tenochtitlan, formerly stood in Burleson Co., western shore of Brazos River. Several of these Nahuatl-Texian local names, with Lepantitlan, are explained by Prof. J. C. E. Buschmann, Spuren d. a. Spr., pp. 416, 417.

ENGLISH-KARANKAWA.

after a while messús.
alligator hókso *S.*
all the time mushawáta.
also ténno.
always mushawáta.
and a, ténno.
angry, see S. vocabulary.
arrive, to gás; ewé-e, S.
arrow dĕmóa.
at present messús.
babe kwā'n; see young.
bad tchúta.
barrel búdel.
bear ŏ's.
be, to; cf. page 93.
be on the point of tchápn.
beef téts'oa; tíkĕmai, S.
beef-meat téts'oa.
behold, to tchá.
bird kúdn.
black pál; ma, S.
blue tsō'l.
boat awā'n.
bow gaí.
boy gló-ĕssĕn; níktam S.
bread kwiamóya.
break, to táhama.
breast, female kanín.
brush tesselénia.
building bá-ak.
by and by messús.
cabin, Indian lodge bá-ak.
calico kádla.
camp, Indian village or huts bá-ak.
canoe awā'n.
capture, to haítn.
cat, domestic gáta.
catch, to haítn.
cattle téts'oa; *cf.* beef.
cause pain, to kassídshuwakn.
cherish, to ka.
chicken kútnĕ wólya.
chief hálba.
child kwā'n; see boy, young.
cigarette ka swénas S.
cloth kwíss.
come, to gás, gá'hs; ká'-as S; ewé-e, ewē, S.
converse, to kaúpn; gaχiamétĕt, pátsim, S.
corn, Indian kwiáṃ.
corn flour yá ámhätn.
cow téts'oa; *cf.* beef.
crane kĕdō'd.
dangerous tchúta.
day bákta.
dead mál.
dear mutá.
deer dó-atn.
desire, to tá.
do, to kosáta, káhawan; *how do you do?* m' tchá áwa?
dog kíss.
drink, to akwetén.
duck, canvas back medá-u.

dugout awā'n.
eat, to aknámas.
eatable; see aknámus.
egg dáhome.
eight haíkia béhema.
enemy kóṃ aháyika.
fall, to amóak.
far off wál nia; *cf.* nyá.
farewell! atcháta!
father béhema.
find, to tchá.
fine plá.
finger étsma.
fire kwátchi; húmhe S.
fish áṃ.
five nā'tsa béhema.
flour ámhätn.
foot kékeya.
for a long while mushawáta.
four háyo hákn.
friend aháyika.
frying-pan koláme, S.
future tense often expressed by tá or tchápn, q. v.
get away! ähä'mmish snî'n!
girl kā'da.
give, to báwûs.
go, to, yé; let us go! or go away! wána! S; *I am going to* (do, etc.) n'tchápn.
good bye! atcháta!
gone budáma.
good plá.
in good health klabán.
goose lá-ak.
gown kwíss kádla.
grass awátchχōl, S.
great yá-an; *a great deal of* wól.
grow, to kwān, kwánakwan.
gunpowder kû'nmil.

hand étsma.
handsome hamála.
hasten, to kóta; χankéye, S. χankí, S. ewé-e, S.
hatchet matchíta.
hate, to matákia.
he tál.
healthy klabán.
heart láhama.
hog tapshewá.
horse kuwáyi; kwá, kwán S.
hostile kóṃ aháyika.
house bá-ak.
hungry ámel.
hurry, to, see: hasten, to.
hurt, to kassídshuwakn.
hush! ähä'mmish!
hut bá-ak.
I náyi, ná-i.
injure, to kassídshuwakn.
it, pron., tál.
jump, to ém.
kill, to ahúk.
kitten gáta kwán.
knife silekáyi.
know, to kwáss; kúmna.
large yá-an.
laugh, to kaíta.
lie down, to wú-ak.
liquid gllé-i.
little kwā'n.
lodge; Indian or willow lodge bá-ak.
long ago upāt S.; tuwámka.
long past budáma wál.
love, to ka.
maize kwiáṃ.
make, to káhawan; kosáta.
man yámawe; úshi S. (?).
manufacture, to káhawan.

marry, to mawída.
milk tesnakwáya.
mine, my náyi.
molasses téskaus-gllé-i.
moskito gă', gá'h.
mother kanínma.
much wól.
music yŏ'ta.
needle aguíya.
nice plá.
nine haíkia dó-atn.
no! kóm; kwó-om, kwōm, S.
not kóm.
now asháhak.
obnoxious tchúta.
ocean gllé-i.
octopus ám tchúta.
one nā'tsa.
open waters gllé-i.
oyster dă'.
past time; "in times past" is often expressed by tuwámka; *long past* budáma wál.
perform, to kosáta.
pig madóna.
plenty of wól.
potato yám.
pound, to kássig.
powerful wól.
prairie chicken kutnĕ wólya.
presently asháhak.
pretty hamála.
produce, to káhawan.
push, to dán.
quick! see ewé-e, ewē, S; *to run quick* tólos.
rain wíasn.
read, to gwá.
red tamóyika.
return, to; see gás.
round lá-akum.
run, to tólos; see χánkeye, ewé-e.
say, to, or *to say to* kaúpn; pátsim, S.
scat! ähä'mmish snî'n!
sea gllé-i.
see, to tchá.
serpent aúd.
seven haíkia nā'tsa.
she tál.
ship awā'n.
shirt gusgáma.
shoot, to ódn.
sick kwátcho.
sit, to hákĕs.
sit down! háka! tchakwamé! S.
six háyo haíkia.
skip, to ém.
sleep, to î'm.
small kwā'n.
smoke; see ánawan.
snake aúd.
soon messús.
speak, to; see gaχiamétĕt S., pátsim, S.
stand, to yétso.
strike, to gá-an.
strong wól.
suck, to énno.
sugar téskaus.
sun dó-owal.
sweet téskaus.
swim, to nótawa.
talk, to kaúpn; gaχiamétĕt S.
tall yá-an.
teat kanín.
tell, to kaúpn; gaχiamétĕt S. pátsim, S.
tear, to táhama.
ten dó-atn hábe.

textile fabric kwíss.
that tál.
there nyá.
thine, thy áwa.
this tál.
thou awá.
three kaχáyi.
tin bucket koláme S.
tired kwá-al.
tobacco dé; kahe, ka, S.
Tonkawē Indian Tchankáya, S.
too ténno.
tooth é.
tooth-brush é tesselénia.
touch, to tchaútawal.
tree akwiní.
turtle, large green haítnlokn.
two haíkia.
understand, to kúmna.
vessel, sailing awā'n.
walk, to yé.
want, to tá.
water gllé-i.
weep, to owíya.
well, adj., klabán.
where? mudá?
whiskey labá-i.
whistle, to áksōl.
white péka, S.
wigwam bá-ak.
wide yá-an.
wind bá.
wish, to tá.
woman's dress kwíss kádla.
work, to takína.
yes hié-ĕ.
yesterday tuwámka.
yonder, adv., nyá.
young, adj., kwā'n; see also káhawan.
young of animal kwā'n.
youngster ushi níktam, S.

2. GRAMMATIC ELEMENTS OF THE LANGUAGE.

PHONETICS.

Phonology is that part of grammar for which the most information can be obtained from the scanty material now on hand. The little we have is just sufficient to show that the Karankawa dialect in question embodied some sounds rarely occurring in European languages, and that vice versâ others well represented there did not enter into the phonologic system of that dialect. Its syllabic structure was remarkably vocalic, like that of the majority of languages spoken within the limits of the United States.

The *consonantic sounds* subdivide themselves into:

	Explosive sounds.		*Sounds of duration.*	
	SURD	SONANT	SURD	SONANT
Gutturals	k	g	χ	h
Palatals	tch	dsh		y
Linguals			sh	l, ḍ, r
Dentals	t	d	s	n
Labials	p	b		w, m, m̥

It appears from this list, that the following sounds, not unfrequent in other North American languages of the southwest, are not represented in this dialect; the labials f, v, the lingual or cacuminal *k*, the palatalized l ('l or l'), the two dental aspirates of English: th and dh and the uvular trill r̥.

Among the sounds uncommon in Indian languages we find the complex sound ḍ, which varies considerably as to pronunciation and often sounds like dl, dn, tn, and occurs in Káyowē, Omaha, Ponka and other tongues of the Mississippi plains.[1] Another is

[1]This linguo-dental sound is met with in kádla *calico;* dó-atn, dó-ad, dó-ĕtn *deer;* kĕdód, kédâ'd *crane;* kód, kódn, kútn, *bird;* perhaps also in ámhätn *flour.*

m̥, which differs from m by being a *final* sound closing words and is pronounced short and with the lips tightly closed. The double l (ll) in gllé-i *liquid, water, juice*, is a vocalic l equal to the thick *l* of the Polish language. The aspirate χ is not frequent, and often resembles an h forcibly expelled from the vocal tube; it occurs in gáχs, gá'hs *to come*, kaχáyo *three*, in náχĕruaχa (S.) My informant said that in pronouncing their tribal name, the r was very distinctly uttered by them: Kar̥ánkawa. The older form of the name was, as seen previously, Clamcoët, so that both sounds, l and r, were interchangeable. Simon has r in *one* word, but r in the Spanish words *baril* and *marido* becomes búdel and mawída, a fact proving that Spanish r differed from the r of that Indian dialect.

It is curious to observe, that the surd mutes here preponderate in no manner over the sonant mutes (except in the palatals), for this fact differs altogether from what obtains in other languages of North America. The preponderance of the a among the vowels appears to have the same cause.

The *vocalic articulations* of this coast dialect are not numerous, and there was a tendency to pronounce them indistinctly, as English people do. The series is as follows:

a ā
e ä o ō
i u

The short a and e was often weakened down to ĕ as in *butler*, *poker*, and between a and o the Karankawa had an intermediate sound â, ô, as heard in *ball*, *straw*. The vowel a was apparently the most frequent of all vocalic sounds in the language. Of the three softened vowels of German, the Umlaute: ä, ö, ü, only ä occurs in the vocabulary, the two others being rare throughout North America. The vowels were generally pronounced short; long vowels were due to synizesis only. The vowels were not nasalized as they are in French, Cha'hta, Tuskarora and especially in Káyowe, where every vowel can become nasalized.

Of *diphthongs* the language exhibits a considerable variety, though few of them stand at the commencement of words. In many of the diphthongs the component vowels are pronounced and accented separately, and when they are, a more archaic status is thereby evidenced. These *adulterine* diphthongs are found in the large majority of the Indian languages. A word entirely com-

posed of vowels is owíya *to weep*. We meet with the following diphthongic groups:

ai in: haíkai, kuwáyi or kuwaí, labá-i and labaí, gaí, kaíta.

ei in: kékeya, gllé-i and glleí.

oi in: kwiamóya.

ui in: kwiáṃ, kwiamóya.

ia, ya in; mutákia, niá or nyá, tesselénia, yámawe, owíya.

io, yo in: yŏ'ta, háyo.

ye in: yé, yéye, yétso.

au, aw in: áwa, ā'wan, medáu and mĕdá-u, téskaus, aúd, mushawáta, nótawa.

ou, ow in owíya.

Alternation or spontaneous permutation of cognate sounds without any apparent cause occurred here as well as in all other primitive, unwritten languages, though apparently more in the vocalic than in the consonantic elements. The latter alternate in gwá, kwá *to laugh*, the former in ódn and údn, ahók and ahúk, aknámus and aknámas, bă' and bĕ', dó-atn and do-ĕtn, béhema and bé'hĕma, bé'hma, kóṃ and kúṃ.

Accentuation. In many words of the vocabularies the radical syllable is the accented one, and when stress is laid upon the termination, or when the terminal becomes long in quantity, the accent advances to the ultimate syllable: ámel and amé-el, kóta and kotá. The few Spanish words of the vocabularies are emphasized upon the penult, which is the true Castilian pronunciation.

Gemination. The doubling of consonants and vowels is quite common and appears to have no other reason except that of emphasizing. From the elision in káhawan originates ká-awan. Consonants are geminated in ähä'mmish, énno, ténno, kíss, kássig, kwáss; vowels in kwá-al, bá-ak, gá-an, yá-an (and yā'n), lá-ak, láakum, kwá-an (and kwā'n), amé-el, dó-owul.

Grouping of sounds. Vocalic groups or accumulations have been considered previously. As to the groups of consonants, we find but few instances, like étsma *hand*, where more than two consonants were joined into one cluster, and one of these generally is a trill or a nasal. Thus we have aknámas *to eat*, gllé-i, glé-i *liquid*, glós'n *boy*, haítnlokn *turtle*, kanínma *mother*, kassídshuwakn *to hurt*, kúnmil *gunpowder*, plá *good*, klabán *healthy*, snî'n, kaúpn and tcháp n. When elisions take place, vowels disappear and consonants often unite into clusters: n' báwûs, n' tchá áwa, m' tchá áwa.

Other consonant-groups are observed in bákta *day*, hálba *chief*, gusgáma *shirt*, kwátso *sick*, téskaus *sweet*, tuwámka *yesterday*.

Combinations of two consonants, especially of an explosive with a sound of duration following, are not unheard of as *initial* sounds of words, but consonants or vowels standing single, the former followed by a vowel, are the rule. Syllables and words generally end in vowels, which proves the vocalic character of the language.

Mode of utterance. From the vocabularies it would appear that this language was not only vocalic but sonorous also. But my informant stated they spoke in "guttural, indifferent tones," and that the "deep gutturals of their language conveyed the expression of extreme fatigue." Further explanations elicited the fact, that their utterance was monotonous and indistinct, because they took neither the trouble of speaking aloud nor distinctly and often abbreviated the terms. The "extreme fatigue" or "anxiety" I have often remarked in the utterance of Indians on the Pacific coast, who had not more gutturals in their language than we have in English. The cause of this apparent "fatigue" lies in their laryngeal utterance, while the glottis is left open and in their habit of protracting their sentences beyond the supply of breath which they can command.

MORPHOLOGY.

In the linguistic material before us there is very little which could give us a clue to the grammatic structure of this coast idiom. The nouns do not appear to have had any inflection for case[1] and the verbs were inflected by auxiliary verbs—but we have always to bear in mind, that the informant had not heard this language spoken for at least thirty-eight years, and that therefore the syllables and sounds expressing grammatic relation may have escaped her memory.

Reduplication was certainly one of the synthetic features of that language and had the function of iteration, repetition or severalty; this becomes apparent from kwánnakwan *to grow*, compared with the simple form káhawan *to make, to produce*. Yéye *to go*, said of many, is the reduplicated form of yé *to go*. The noun kékeya *feet* is also showing a reduplicated form and I take it to be a real plural of a supposed form kéya *foot*; *cf.* kió *to walk, go* in the Comecrudo language. From these examples it is not possible to determine all

[1] In Tonkawè the case-suffixes, or what may pass for such, are still in the condition of postpositions to the noun.

the various methods of reduplication, but from analogous facts in Tonkawē and Pakawa it becomes probable that the first syllable was the reduplicated one.

The series of *numerals* is either faulty or not given in the *correct* order and hence no dependable conclusions can be drawn from it.

Pronouns. The personal *pronoun* was identical with the possessive pronoun, if the examples are correct, and this would prove that the verb was in fact not a verb nor a noun-verb, but a real noun; thus "I kill" had to be expressed by *my killing* and "I kill a chicken" by *my killing of a chicken.* The personal pronoun was placed before, not after the noun qualified.

If the pronoun of the first person of the singular allows any inference concerning the other pronouns, they were often abbreviated; we find them abbreviated also when used in the case of the direct and indirect object. Náyi, ná-i *I* becomes n', nĕ, in n' tché áwa *I see you*, nĕ báwus kwátchi *give me fire.* It is possessive: *my, mine* in ná-i gaí *my bow;* ná-i kanínma béhĕma tá kaúpn *my mother wants to speak to the father.*

The pronoun of the second person of the singular number is áwa *you, thou* and *thy, thine;* perhaps we find it abbreviated to *a-* in the term atcháta *good-bye, farewell,* if this can be resolved into a tché ta (*I*) *want to see you* (again), or (*I*) *shall see you* (again).

The demonstrative pronoun tál *this, that* also served to express our *he, she, it.*

Other pronominal roots appear in nía, nyá, *there, yonder,* abbrev. to yá; and in mudá *where? cf.* m' in: m' tché áwa? *how do you do?*

Verbal inflection. From the syntactic examples I conclude that the verb (or the noun having predicative verbal function) did not inflect for person, but that the personal pronoun was placed separately, and generally *before* the verb. We do not know how the past tense was expressed, though some temporal particle seems to have served for the purpose. The future tense was often indicated by tá *to wish, want* or by tchápn *to be on the point of,* both being placed before the verb.

ná-i tá hákĕs *I am going to sit down, I shall sit down.*

ná-i bé'hma tá im *my father is going to sleep,* or *wants to sleep.*

n' tchápn áwa ō'dn *I will shoot you.*

Perhaps in the suffix *-pn* the idea of futurity was inherent also:

tá kaúpn (*she*) *wants to speak*; or it may have been the suffix forming a gerund or other verbal.

The imperative and interrogative sentences contained in the vocabulary do not contain any forms differing from the declarative forms of the verb. Negative statements were expressed by the particle kóṃ, kúṃ standing separate from the verb; of a passive verb no example was obtained, neither do we have any indications how participles and verbals were formed.

Of *particles* transmitted there are only a few: a *and*, asháhak *now*, m'sús *soon*, mushawáta *for a long time*, ténno *also*, tuwámka *yesterday*.

Radical syllables. The monosyllabic roots, as far as recognizable in the words of the vocabulary, frequently terminated in vowels, but just as often in consonants and their vowels were short. Many monosyllables in the vocabulary represent bases rather than roots and also end in consonants, and their brevity agrees well with the thoroughly analytic character of the language. Thus we have aúd *snake*, dé *tobacco*, gaí *bow*, áṃ *fish*, é *tooth*, iṃ *to sleep*, mál *dead*, plá *good*, wál, wól (1) *large*, (2) *much*.

SYNTAX.

There are no instances in the vocabularies to show the use of postpositions; but whenever bá-ak is employed in the sense of *in the house*, *to* or *from the house*, it stands without affix after its verb and at the end of the sentence:

ná-i kotá bá-ak *I am hurrying home.*

kā'da hákĕs bá-ak *the girl sits in the house.*

A remarkable freedom must have prevailed concerning the position of words in the sentence. The direct and the indirect object could be placed after as well as before the verb, for we find:

ná-i áwa ka *I love you.*

ná-i demóa káhawan *I make arrows.*

ná-i yé dótn ahók *I am going to kill deer.*

ná-i aknámus kwiamóya *I am eating bread.*

ná-i amóak akwiní *I fell from the tree.*

ná-i kwátchi kosáta m'sús *I will make fire soon.*

The adverb is sometimes placed after the verb it qualifies attributively, and at the end of the sentence: ná-i yé wól *I walked a good deal*; ná-i awán tchá nyá *I see a boat over there* (wál nyá *far off*).

Nominal and pronominal attributes were placed before or after the nouns which they qualified. In compound nouns the determining word precedes the word qualified:

ám tchutá *octopus*, viz. "dangerous fish."

é tesselénia *tooth-brush*.

gáta kwān *kitten*, viz., "cat's offspring."

Karánkawa hálba *a Karankawa chief*.

tál akwíni *this tree;* ná-i béhĕma *my father*.

téskaus-gllé-i *molasses*, viz., "sweet juice."

The verb *to be* was not expressed when in the present tense, but then the nominal predicate (noun or adjective) was placed at the end of the sentence:

ná-i amél *I am hungry*.

ná-i glós'n kwátcho *my boy is sick*.

asháhak kwá-al *now he is tired*.

áwa kanínma klabán? *is your mother well?*

tál akwiní hamála *this tree is pretty*.

It must remain a matter of doubt, whether Karankawa had a substantive verb or not, for it cannot be inferred from the sentences on hand, how it was expressed in the past, future and other tenses.

DERIVATION.

To obtain an idea of the mode of derivation in this language, all that can be done is to gather and rubricate the *affixes* or what appears to be affixes. These are prevailingly suffixes, and only one of the affixes, *a-*, may be suspected of being *a prefix*.

a- occurs in akwíni *tree*, and is a prefix, if this noun is a derivative of kwan (*cf.* kwánnakwa *to grow*); also in aháyika *friend, friendly*, if this is a derivative of háikai "two together." If we regard akwámus *to eat* as connected with kwiam *maize*, or *food* in general, *a-* has to be considered here as a prefix also.

Suffixes of derivation. Suffixes are either verbal or nominal or both simultaneously.

-áya, -áyi, -á-i appears in kaχáyi *three*, labá-i *whiskey*, silekáyi *knife*, tesnakwáya *milk*.

-ika occurs in aháyika *friend*, tamóyika *red;* perhaps in tuwámka *yesterday*, if this has originated from tuwámika.

-l is found chiefly in adjectives, as amél *hungry*, mál *dead*, kwá-al *tired*, tál *this one*, tsō'l *blue*, wál, wól *large* and *numerous*. We also find it in kúnmil *gunpowder*.

-ma occurs in béhĕma *father*, budáma *gone* (perhaps a participle), étsma *hand*, gusgáma *shirt*, láhama *heart*, kanínma *mother*, a derivative of kanín *female breast;* it also occurs in the verb táhama *to break, tear*.

-n is a frequent suffix and appears in the following verbs: akwetén *to drink*, káhawan *to produce*, gá-an *to strike;* also in nouns, like kwā'n *young, little*, kanín *breast*, klabán *healthy*, yá-an *large, tall*, wí-asn *rain*, and in the particle snî'n. Whether -n is the full suffix, or whether it is the remnant of a longer form like -an is a matter of doubt.

-na occurs in kúmna *to know*, takína *to work;* also in madŏ'na *pig*.

-s is verbal and nominal suffix: aknámas *to eat*, báwûs *to give*, gás *to come*, kwás *to know*, tólos *to run;* also in kíss *dog*, kwíss *cloth, tissue* and in m'sús *soon, by and by*.

-ta occurs in some of the verbs of the vocabulary: kaíta *to laugh*, kosáta *to perform*, kóta *to hasten;* in nouns and particles: bákta *day*, yŏ'ta *music*, mutá *dear*, tchúta *bad*, mudá *where? cf.* tchaútawal.

REMARKS ON A FEW TERMS.

To promote all further inquiries on the language as much as feasible I add some remarks upon the function and derivation of some terms to those presented previously, excluding the numerous Spanish words which have crept into the language. These were qualified as such in the vocabulary, and if tsōl *blue* is the Spanish *azul*, this term has to be added to the list.

bá is probably not *wind* but the verb *to blow;* wól bá *it blows hard*.

dă' *oyster;* the original meaning is probably *shell*, and this would explain dá-home *egg*, viz., "what has a shell," or "what is in the shell."

dó-owal *sun*. Should this term be derived from the word for *heat* as it is in many southern languages, then I would consider dó-owal as a compound of the adjective wál *strong, great* ("great heat"). Thus in Naktche the archaic term for the sun was washíl "fire great;" in Tonkawē táχash is *sun*, táχan *heat;* in Nahuatl tónatiuh *sun*, tóna *to be hot*. In the Cotoname ō', ó is *sun* and *day*.

haítn *to catch, capture* composes the word haítnlokn *large green turtle.*

kassídshuwakn *to hurt* is a compound of kássig *to pound,* which may have had other significations besides. From this the existence of compound verbs becomes probable.

kaúpn *to tell, speak,* seems connected with gwá, kwá *to read,* of which the original meaning must have been *to speak* (to the paper); *cf.* the English *to read* with German *reden,* to speak.

kutnĕ wól ya *hen, prairie chicken,* is probably a whole sentence: "birds-many-there (are)" or "bird-large-there (is)." I assume that nyá is here abbreviated into yá.

lá-ak *goose* is an onomatopoetic term, corresponding to lálak *goose* or *brant-goose* in Pacific coast languages. Owíya *to weep* seems to have also an onomatopoetic origin.

pál *black.* My informant was not quite certain about this term, which in Comecrudo is used in that sense. Old Simon has ma *black.* The Cotoname dialect has baí for *dark, black, night.*

yŏ'ta does not signify *musical instrument,* but *music* only.

3. AFFINITIES OF THE LANGUAGE.

While engaged in comparing the scanty remnants of this littoral dialect with other tongues now spoken throughout Texas and Mexico, I have met with linguistic facts which give us a firm foothold for assigning the Karankawa people its true ethnic position. When the language of a people is shown to pertain to a certain family, this does not always determine the ethnic race to which it belongs; but in this western hemisphere it does so in most instances, because here the nations which are known to have exchanged their paternal language for that of other national bodies by conquest, commercial intercourse or other contact are by no means as numerous as in the eastern hemisphere.

The languages which I have compared with positive results were the Tonkawē on one side and three Pakawa dialects upon the other: Comecrudo, Cotoname and the dialect of Garcia's "Manual" of 1760. All of these are so unlike the Karankawa that it takes considerable time to find in them any facts pointing to affinity and the idioms are so unintelligible to each other that the Indians of none of these three languages could have entertained the idea that all came from a common stock.

AFFINITY OF KARANKAWA WITH TONKAWE.

éwe, éwe-e! *come here!* T. níwe *come here!* wé-ewan *in that direction.*

haítnlokn *great green turtle;* T. oχóloko, oχolákau *oyster, mussel, shell;* the second part lóko recalls the Kar. lókn, haítn meaning *to capture.*

hie-ĕ′, hie-á! *yes!* T. héhe, *yes.*

kóḍ, kúdn, kúḍ *bird;* T. kóla, ko-óla *bird.*

χankéye *to run, hasten;* T. hána, χána, redupl. χáχa *to walk, to be going;* χáyen *going.*

tál, *this, this one;* T. téle, tél *this, this one* and adv. *here.*

tchá *to see, to find;* T. yátcho, yétchu *to see, to find;* ya-, ye- being prefixes.

wál *large, great, numerous;* T. kwálo *large.*

wána *to go, to leave;* T. wáněn *it is going* (said of a bullet); táusho wána *shooting star;* sekiéshte wáněn *seven-shooter;* wan wá-al *just so, like this.*

AFFINITY OF KARANKAWA WITH PAKAWA DIALECTS.

(Com.—Comecrudo; Cot.—Cotoname; G.—Garcia).

aknámus *to eat;* Cot. χaχáme, haháme *to eat;* akwanámie *to masticate.*

bá, bă′ *wind* or *it blows;* Com. pót *wind,* pepót *blowing.*

é, é′h *tooth;* Com. í, íy; he-éwu í *tooth.*

gaí *bow;* Com. χaí, kaí *wood, tree,* χaí and χaí patáple *bow.*

ká *to love, to like;* G. káwa, redupl. kakáwa (spelt: cacagua).

kanín *teat, female breast;* Com. keném, kném *teat* and *female animal,* kené *chest* (of man).

kíss *dog;* Cot. kissá *fox.*

kóḍ, kódn, *bird;* Cot. komióm *bird.*

kóṃ, kúṃ, kwó-oṃ *no!* Com. kám; G. aχām, yaχám *not.*

kúmna *to know;* Com. kám *to know.*

kwánnakwan *to grow;* Com. kwaskám *to grow* (plants); kwás *fruit.*

náyi, ná-i, naí *I;* G. na- *I.*

péka *white;* Com. pók, púk (in pépok, pépuk, pe- being prefix) *white.*

plá *good;* Com. pĕlé, p'lé *good.*

snî′n, a particle occurring in an exclamatory phrase: ähä′mmish

snî'n, *q. v.;* Garcia has snón for sán inón; χákal ajám snón *ne vayas tu, do not go,* Manual, p. 30; χayuna snó (I order) *that you have to fast,* ibid.; χamestía snó (I order) *that you have to pray,* ibid.

tál *this, this one;* G. ta- in tapá, tapōm *the one* (who is) *here.*

upāt *long ago;* G. apa *at that time.*

There are several other Karankawa terms which seem to be related to words of the Pakawa dialects; but the affinity not being certain and perhaps illusory, I have gathered them after the others into this appendix:

bá-ak *house, lodge;* Com. wamák *house.*

ahúk *to kill;* Cot. wátχuka *to kill, cf.* wátĕχo *he died.*

gló-ĕssn, glós'n *boy;* Cot. kuwósam *little boy, little girl.*

îṃ *to sleep;* Com. -em in német *to sleep.*

ma *black;* Cot. baí *black, dark, night.*

níktam *boy;* if it means "not yet adult," it may be connected with Cot. katám *large, adult, grown up.*

káhe, ka *tobacco;* Com. á'h *tobacco;* or it may be connected with Com. χaí *wood, tree, plant.*

From the above lists it appears that the probability of a linguistic affinity existing between Karankawa and the Pakawa dialects is rather strong and will probably increase with further researches made in Garcia's "Manual" of 1760 and in the surviving dialects of Pakawa.

The proofs for an affinity between Tonkawē and Karankawa are rather scarce, but would by themselves become strong in spite of their paucity, if relationship could be proved to exist between Tonkawē and Pakawa dialects by direct comparisons. In this direction I could find only what follows:

T. áχ, ā'χ *water, liquid;* Com. Cot. áχ *water, liquid.*

T. aú, á-u *deer,* áwash *buffalo, meat, flesh;* Com. ewé, eu-ē *deer,* and *meat.*

T. áshui *belly;* G. as'hipok *belly.*

T. kála, kál *mouth;* Com. χál *mouth; cf.* kám *to eat,* in T. yáχa.

T. χa- in χā'she, χā'si *leaf, husk;* sá-χai *arrow;* nénχashan *wood;* Com. χaí *plant, wood, tree; cf.* Kar. káhe (this page).

T. ékwan *dog;* Cot. kowá-u *dog* (see below).

T. -tsáχ in yétsaχ *chest, breast;* G. tzotz *breast.*

Derivatives of the verb káhawan, ká-awan *to make, produce,* seem to link together all the languages just considered. I assumed that

this verb could also be employed intransitively in the sense of *growing; cf.* kwánnakwa *to grow.* Nouns formed from káhawan would then have either an active signification, as in T. kwā'n *woman* and *wife*, also *female animal*, viz. " producer " and Kar. kwā'n *young*, *little*, viz. "growing." This reappears in T. wíχwan *young*, *little*, *small* (we-, wi- is often plural prefix), in Com. kwás *fruit* and perhaps in Com. pakwaúla *married* (man), G. ak'au *husband*, viz. " procreator." Ékwan *dog* for yékwan " generating " (T.) may also belong here, as dogs belong to the most prolific among the animals.

I have also compared over two hundred words of other southern Indian languages with Karankawa terms of similar or related significations in order to trace further affinities or loan-words. The languages compared were Caddo and cognate dialects, Tonika, Shetimasha, Nā'htchi, the Maskoki dialects, Yuchi and Atákapa. On account of its proximity to the Karankawa lands I expected to find a number of analogies in the latter, but was disappointed, the most of them being furnished by Shetimasha of Southern Louisiana.

K. kíss *dog;* Shet. kísh; kísh atín is *horse*, viz. " large animal."

é, é'h *tooth*, Shet. i; í kipi *gums*, viz. " tooth-flesh."

bă', Com. pot *wind;* Shet. póko, póku^{n} *wind.*

lá-ak *goose*, onomatop.; Ná'htchi lálak, Yuchi shanlála.

ám *fish;* Ná'htchi ä'^{m} *fish.*

yá *this one;* Shet. há, á; Ná'htche káya, Aták. yá.

apél Com. *above*, *sky* and *face;* Koassáti abá; Tonika apáru *sky.*

a'h, ā'χ *water* Com.; áχ in Atákapa and in Tonkawē.

káhe, ká *tobacco;* Caddo náki ká'hwa *I smoke: tobacco* being yáha in Caddo.

ma *black*; Atak. mél, mélmel; Tonika méli.

VII. BIBLIOGRAPHIC ANNOTATIONS.

The " Relation " of *Joutel*, which is of importance for the study of manners and customs of the Texan *coast Indians*, has come down to our times in several editions differing considerably among themselves. A narrative running parallel to that in Margry, Découvertes, vol. III, 120–172 will be found in B. F. French, Historical Collections of Louisiana, Part I (New York, 1846, 8vo), 94–118, etc. An early English edition of Joutel was published in London, 1714.

Additional information on the *Karankawa* tribe is contained in Charlevoix, History of New France, IV, 75–77 (*ed.* Shea) and in Bonnel, Topographic Description of Texas, Austin, 1840.

Mounds and graves in Aransas County, near Salt Creek on Hynes Bay, " where the Karankawas formerly dwelt," are described by V. Bracht in the Annual Report of the Smithsonian Institution, 1879, p. 442.

The *Aranama* tribe, a peaceable people mentioned, pp. 29 and 34, as living at La Bahía del Espiritu Santo mission, appear to be identical with the Xaranames of some Mexican documents preserved in the Texas state archives, *cf.* p. 79. In this case we shall have to assume that the initial guttural χ was lost, and the Kirononas, who lived on St. Bernard's bay, may in their name represent another form of the same aboriginal appellation; see p. 35. Document No. 83 of the Texas archives, date about 1792, mentions thirty-two Xaranames who had run away from the mission of Espíritu Santo.

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